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WEEKLY PEOPLE

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SLIDES

THROWING ON THE SCREEN MATTERS POLITICAL AND ECONOMIC.

The Little Joker in Eliot's Anti-Strike Proposition—Democratic Party Burlesque on Barbarian—Discussion in S. P. Spells Dodging.

When, at the parliamentary elections in 1895, Keir Hardie was defeated, there was great rejoicing thereat among the Liberals. Hardie was distasteful to them. As usually happens with people who object to the facts alleged against them, but lack character to meet the facts, the Liberals gave the go-by to the facts alleged by Hardie, and grounded their objections upon his "violent and intemperate language." Hence their joy at his defeat. This year's joy among Liberals at the defeat of Victor Grayson recalls the Liberals' joy of fifteen years ago—it also suggests the shallowness of the joy.

That a Democrat, the Hon. Robert Bruce Macon of Arkansas, should have objected to adding \$125,000 to the \$651,000 that were spent by the junketing commission sent to Europe to "investigate immigration," that is legitimate. That all the other Democrats in Congress should have joined him, and that several of them should have poured out their indignation over the members of the Commission who scattered about in Europe the moneys of Uncle Sam in the way that Steel Trust presidents are said to scatter about the wealth they sponge from Labor, that is also legitimate. That, from the Hon. Macon down the line, the Democrats should have been horrified at the conduct of that particular member of the Commission who "not only put his haircuts, shampoo, shaves, tips and shines in his expense account, but made the Government pay while he was in Rome for his joy rides on the Apian Way," that also is legitimate—they had no member of their party on the Commission. But how come the Republican Representatives to join in the outcry? Were not they viciously sponging on Uncle Sam? Moreover, was it not the Republican Roosevelt, who, as President, caused his barber to be put on the payroll for work he did not do, and carried the said barber along with him to Sagamore Hill?

Ex-President Eliot's proposed law to vest in a Labor Commissioner power to punish men who go on strike is a timely bill. The rise of prices portends huge strikes, and strikes, at that, which will have the sympathy of the middle class. In sight of such "Patriotism," "Law," "Religion" and "The Family" subversive moves, what's to be done but for "Patriotism," "Law," "Religion" and "The Family" to merge into one huge policeman's club, re-instating the status of Edward III's acts which compelled the worker to work at the master's price!

The decline of empires attracts the barbarian—so runs the principle of history, a principle that implies that the barbarians so attracted overthrow and take possession of the declined empire. It must be that that is what is animating the clans of the Democratic party which are re-gathering at Albany. The empire of the Republican party is obviously declining: the Democratic party thinks its chance has come. As usually, however, the Democratic party is Bourbon, it gets hold of a truth after the season, and then upside down. The decline of empire is an invitation to the barbarian, that is, to the raw material. To it alone is the invitation of history extended, not frayed-out ash-barrel refuse. The Democratic party is such ash-barrel refuse: itself is an empire that declined, and was conquered: its future lies behind it.

A picture by the celebrated Oriental painter, Schreyer, representing, say, a Night Patrol, rushing through the streets and a lot of burglars quitting their work, dropping their tools and running away at the sound of the approaching tramp of horses—such a picture would reproduce to perfection the fright that came over the stock manipulators on January 25 at sound of the roar that came from the White House threatening prosecution of violations of the Anti-Trust Law. The stock manipulators got so frightened that the stock market broke down all along the line.

A companion piece, representing the

said burglars returning, picking up their tools and resuming work at the old stand after exchanging greetings and knowing winks with the Night Patrol and saying to themselves: "Twas all a hoax and for effect," would, in turn reproduce to perfection the feelings and the conduct of the said stock operators when their fright was over.

A lot of bold men does the special committee of lawyers consist of who reported to the New York Bar Association a law, the effect of which would be the ending of the scandal of a murderer escaping conviction on the plea of insanity at the time of committing the act, and becoming perfectly sane immediately after, whereupon he is let loose anew upon the community. Do not the lawyers who framed the bill know that such a law would materially affect the fees of their fraternity? Or is it that these lawyers have made their pile, and begrudge the younger members of their guild the opportunity to make theirs?

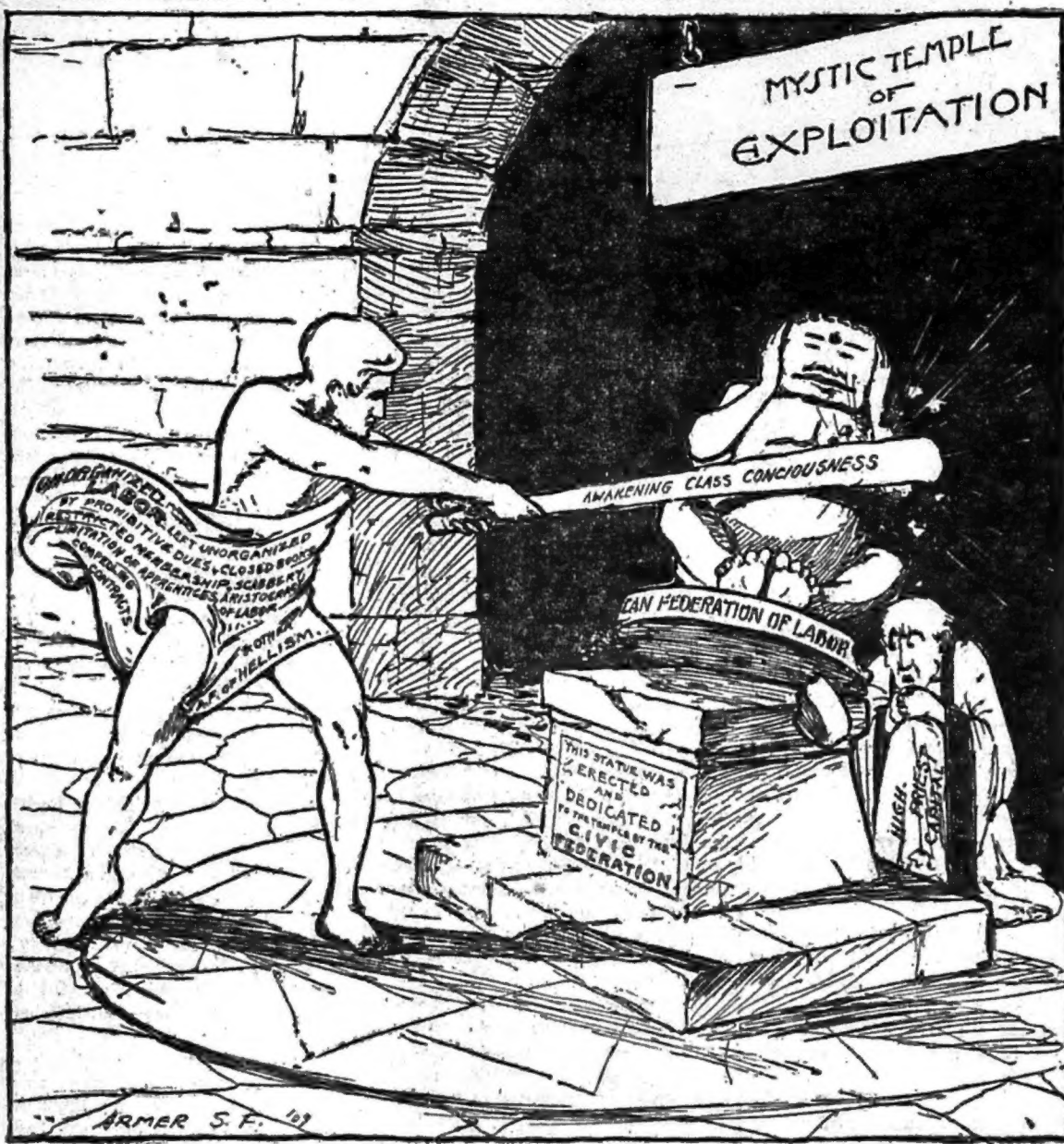
True to the motto that the Socialist party follows—"Never face an issue; ever dodge it; ever substitute a side one"—the State Committee of the Connecticut Socialist party shuts both its eyes to the fact that the leading man of their party, Mr. A. M. Simons, stated over his signature that "the S. P. has become a hissing and a by-word with the actual wage workers of America"; and, having shut both its eyes to that issue, the real issue, which should be met either with proof to the contrary, or with admission of its correctness, the Connecticut S. P. seeks to substitute therefor the issue of the propriety or impropriety of "outsiders" [the Simons letter was written to Mr. W. E. Walling, an outsider, who gave publication to the letter] interfering with their party affair. Legitimately the S. P. organ the St. Louis

January 1, gives prominent place to the Connecticut dodge. The St. Louis "Labor" might have illustrated the point with the "impropriety" of the People [most assuredly an "outsider" in S. P. affairs] in interfering with St. Louis S. P. party matters by making public the corrupt political deal of the St. Louis S. P. with the Republican and the Democratic party at the last April election, and the backing given by the whole Missouri S. P. organization to the said betrayal of Socialism by the St. Louis S. P. Local.

The concurrent resolution of the Senate and Assembly of this State proposing a constitutional amendment for biennial sessions should not escape our suffragette friends. These friends, not if they had the faith that removeth mountains, could they move the Senate and Assembly to propose a constitutional amendment to extend the suffrage to women. That is a scheme fraught with danger to the capitalist mind. The extension of the suffrage to woman would not harm if only the capitalist women were enfranchised. The extension of the suffrage to all women would take in workingwomen. There are 100 of these to every 1 capitalist woman. The capitalists don't fancy any extension of the suffrage. They rather aim at its restriction. On the other hand, the establishment of biennial sessions suits the capitalist mind to a t. The fewer sessions the better for the capitalist. No sessions at all would be ideal. It would leave things as they are with themselves in comfortable perpetuity. Legislatures are nuisances to autocrats.

The action now before Judge Ray and brought by the City of New York to recover \$2,797,000, said to have been appropriated by the defendants through a conspiracy, must have brought to the bar a lot of brigands the pictures of whom ornament the Begues' Gallery. Does it? Not at all. The defendants brought to the bar are all bright stars in the firmament of "Good Government"—Ryan, the multi-millionaire; Schiff, the banker; Widener, the aristocrat; Paul D. Cravath, whose name never is absent from "Anti-Tammany" pronouncements; and Vreeland, the Labor-temer.

The siesta, or after-dinner nap—that reposeful hygienic necessity. In tropical climates—is no more, in Manila, boastfully announces The Book-keeper for January. "American business methods" have wiped it out. While tolling under the torrid noon-day sun during the hour he formerly would have spent in the cool of a hammock, the Manilian workingman can now reflect upon how the beautiful system of capitalism has "raised his standard of living," and made him



Old events have modern meanings; only that survives Of past history which finds kindred in all hearts and lives.

Mahmood once, the idol-breaker, spreader of the Faith, Was at Sumnat tempted sorely, as the legend saith.

In the great pagoda's centre, monstrous and abhorred, Granite on a throne of granite, sat the temple's lord.

Mahmood paused a moment, silenced by the silent face That, with eyes of stone unwavering, eyed the ancient place.

better off than he "was in Queen Elizabeth's time."

It is a favorite dodge of the anti-Socialist "Intellectual" when confronted with working class poverty under the present system to declaim: "Well, even if we had Socialism, and the profits were equally divided, the workers would not have enough more than they have now to make it worth the bother." That dodge, ignoring as it does the waste, intentional and unintentional, of labor under the present system, had the coat stripped off it by Secretary Wilson when, in discussing the high prices, he spoke of "twenty or more little stores" dividing the business within the area "that could be served by one large shop," and inveighed against the "expenses of the many shops for labor, horses, rent, and other things that are in excess of what would be sufficient for the one shop." The shirt, vest and trousers of the dodge could be successively stripped off by equally neat exposures of the gigantic wastes in other lines. With all the wasted labor properly utilized, a few hours' work a day would keep the workers all in affluence.

LIBERALS AHEAD.

London, January 29.—Seven foregone constituencies excepted, the general elections for members of the new Parliament are at an end.

It is now seen that the tripartite coalition of Liberals, Laborites, and Irish Nationalists will find themselves in the majority, with an advantage of 122 seats.

To-day, for the first time since the elections for Parliament were begun, the returns showed the elected membership of the Liberals, as a party to be in the lead.

The position of the parties this afternoon is: Liberals, 271; Unionists, 270; Irish Nationalists, 80; Laborites, 40.

When you have read this paper, pass it on to a friend.

MAHMOOD THE IMAGE-BREAKER

BY JAMES RUSSELL LOWELL

Then the Brahmins knelt before him, by his doubt made bold, Pledging for their idol's ransom countless gems and gold.

Gold was yellow dirt to Mahmood, but of precious use, Since from it the roots of power suck a potent juice.

"Were you stone alone in question, this would please me well," Mahmood said; "but, with the block there, I my truth must sell."

"Wealth and rule slip down with Fortune as her wheel turns round; He who keeps his faith, he only cannot be discredited."

"Little were a change of station, loss of life or crown, But the wreck were past retrieving if the Man fell down."

So his iron mace he lifted, smote with might and main, And the idol, on the pavement tumbling, burst in twain.

Luck obeys the downright striker; from the hollow core, Fifty times the Brahmins' offer deluged all the floor.

AFTER THE TRUSTS

WHAT WILL COME THEN? ASKS MERCER, OF BRIDGEPORT.

The Trust a Growth—Is Necessary to Production—To Destroy It Is Reaction—To Try to "Curb" It, Folly—Only Solution, the Workers Must Own It—After the Trusts Comes Socialism.

In view of the recent talk relative to boycotting the Beef Trust, Chas. J. Mercer's lecture on "After the Trusts—What?" delivered on Jan. 26 as the third in the series of lectures being held at Arlington Hall, St. Mark's Place, under the auspices of Section New York, S. L. P., was a timely and instructive one.

Mercer demonstrated with scientific exactness that the Trust is a sociologic phenomenon that has its cause of existence in social development, and cannot be destroyed by the puny efforts of a boycott. Nor would it be advisable, if practical to destroy the Trust, as it can be the lever whereby to usher in a better social system. Mercer said, in part.

"The title of my lecture was suggested by an argument I had with certain apologists of capitalism, who said that Trusts were accidents, and not inherent in present economic conditions; that they needed but to be curbed for all the present social ills to be eradicated. On asking them the question, 'After the Trusts—What?' I was answered by the silence of the tomb."

"The Trust is not an accident; it is a result of economic evolution, of the development of the tool. Man seeks ever to improve and expand his tools of producing wealth; the primitive stone tools of prehistoric days developed into iron tools, and through the course of the ages, into the powerful machine tools

of the present time. The Trust is a result of this effort to improve the tool; by its centralized co-operation it is the most efficient method of producing the necessities of life that we have at the present time.

"By the very law of their existence the Trusts are forced to gobble up their small competitors. In the business world, where competition prevails, one rival concerns fights the other, and one or the other must win the victory. The formation and development of Trusts cannot be stopped by Rooseveltian noise and wind-jamming, nor by Taftian diplomacy, nor by the puny, ridiculous efforts of the boycott recently heard so much about; Trusts are inherent in capitalist development.

"The working class has no interest in either curbing or destroying the Trusts. The foolish dream of the Bryan Democrats of turning back the wheels of social development and going back to the no-Trust days, is chimerical; and even if possible, the workers would not gain by the change. Their exploitation and misery are the result of the private ownership of the means of life; and the Trust is merely a part of this system of private property. The interests of the workers lie not in destroying the Trusts, but in conserving them; by destroying the private ownership of the means of production and exchange, and making them, along with the Trusts, public and collective property.

"The Trust demonstrates that production is now a social act; an intricate machine that requires the collective labor of thousands of workers. Production being now a social act, the tools of production must consequently be likewise socially owned by the working class.

So long as the tool is privately owned, so long will classes and the class struggle exist, and consequently, the poverty and exploitation of the working class continue. The material interests of the proletariat, accordingly, dictate the social ownership of the means of life, which include the Trusts. The workers

must rivet their eyes on this fact, and not be side-tracked by petty boycotts, municipalization schemes and other reforms.

"The social ownership of the tool, which implies the emancipation of the working class from wage-slavery, is to be accomplished by an economic and political organization of the proletariat. It must be an economic organization organized differently from the A. F. of L., which divides and separates the workers by fostering craft autonomy and race prejudices; it must be a "revolutionary economic organization that unites the working class industrially for the social revolution. Then there is also needed a revolutionary political party that educates the workers in the tenets and necessity of Socialism, that does not advocate petty reforms, but demands the overthrow of capitalism.

"The only logical answer," Mercer concluded, "to the question of 'After the Trusts—What?' accordingly is—Socialism. Either the Socialist Republic must succeed Capitalism and the Trusts, or the workers be degraded to a worse position of slavery than they are in at the present time. Our only hope is to organize, not to boycott the Trusts, but to gain control of them."

THE FATE OF "LABOR" LAWS.

Of No Benefit to Working Class Unless Workers Are in Power to Enforce Them.

Hamilton, Canada, January 25.—The Alberta government executive head has just killed another so-called labor law, the eight-hour law. This action seems to have opened the eyes of the Lethbridge "Labor Bulletin" to the fact that unless the working class is in power to enforce the law, all so-called labor measures are not worth the paper written on. The following is the comment of the Bulletin:

"Whatever the miners of Nova Scotia are up against in regard to the recognition of their union, the miners of Alberta are in the position of 'between the devil and the deep sea.' If things go on as they are going the quietus is put on the miners of Alberta. As far as they are concerned the industrial disputes act, or as it is better known as the Lemieux act, might as well never have been passed.

If laws passed in relation to public utilities can be overruled by lieutenant-governors, we fall to see how we can have representative government. What we wish to point out to the wage-workers is, to all workers as well as miners the fact that no one can tell what ground this order-in-council business may be made to cover.

"Organized labor has no security against this private legislation that is put in force without consulting the workers who are the most interested. If the miners have a dispute they must ask for a board of arbitration on the disputes act; but if the coal operators have a grievance they apply for an order from the lieutenant-governor in council and they get it."

CALL HIM TRAITOR.

Indianapolis, January 28.—Francis Feehan, president of the Western Pennsylvania district of the United Mine Workers of America, declared in the convention of the organization to-day:

"National President Lewis protected the coal companies, not the miners, in calling off the recent strike in the Pittsburgh district."

Feehan was protesting against the convention's adopting the report of the committee on officers' reports, which concurred in the national president's statement that the Pittsburgh strike had been called by the district union officers without authority of the national administration. Feehan declared that the interests of 15,000 miners had been sacrificed, and that they actually had suffered a reduction of wages by Lewis's action.

Van Bittner, vice-president of the Pittsburgh district, also assailed Lewis, charging the miners' president with having caused a settlement of the strike contrary to the miners' contract, with the Pittsburgh Coal Company.

Some excitement followed Van Bittner's challenge to Lewis to resign, if the charge proved true.

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AUSTRALIA UNIONS

SET UP AN APPROACH TO INDUSTRIAL UNIONISM.

Trades Unions of Victoria Re-organize Their Lines, but Take Steps at the Start Which Shows New Alignment an Abortion of the I. W. W.

Burwood, N. S. W., Australia, December 14.—Ever since the organization of the Industrial Workers of the World in America in the year 1905 there has been a tremendous amount of agitation here in Australia for Industrial Unionism on the lines of the Preamble of the I. W. W. The Socialist Labor Party first took up the advocacy and instituted the organizations known as the I. W. W. Clubs, which are in existence in New South Wales and in Melbourne, Victoria. The powerful agitation carried on has had its effect, considerable numbers of the working class taking to the message of industrial unionism, and the time was ripening for the formation of an organization along those lines. But now a development has occurred which, in its first step, has already proceeded wrongly, and consequently nothing but failure to fulfill the hopes of the coming working class members in its ranks can be looked for. It is to be hoped that the experience which will result from the career ahead for the new organization will open the eyes of its rank and file to the sound warnings and utterances being given by the I. W. W. Clubs.

A convention of trade unions was called to meet on October 30 and 31 by the Executive of the Trades Hall Council, "to consider the question of consolidating the workers in the State of Victoria." At the very beginning the I. W. W. Club of Melbourne, Victoria, was refused representation on the ground of not being a concrete organization. On the day of convening, October 30, 60 trade unions throughout the State, were represented by 134 delegates. There was a motion up to exclude reporters of the capitalist press. This was defeated by a close vote; 59 against and 58 in favor.

Preamble Adopted.

The committee on "closer organization" recommended a preamble which is partly patterned on the famous I. W. W. preamble. It reads as follows:

"That this Conference strongly urges all Trade Unions and wage workers throughout Victoria to organize industrially, with the object of obtaining possession of the fruits of their industry, recognizing that the employing classes and the working classes have nothing in common, and that poverty and want will continue until the wage workers unite in the industrial field as a class to abolish the wage system. The trustification of industries and their control centering into fewer hands makes the Trade Unions unable to combat the organized might of the owning classes. By the effects craft or trade method of combination which exists to-day the workers are continually defeated by one set of workers being pitted against another set of workers in the same industry, thereby defeating each other in wage wars. This can be changed only by an industrial organization, formed in such manner that the workers in one or more industries, if need be, cease work when a strike or lock-out is on, upon the principle that an injury to one is the concern of all."

Tied to "Labor" Party.

Though the political clause of the original I. W. W. preamble was not adhered to, in view of the fact that most of the trades unions which were represented at this Conference are affiliated with the "Labor" party, this industrial abortion will most likely be affiliated with that party.

There was some discussion on grouping of the unions and per capita matters and then the Conference adjourned until December 4. On this day the chief business of the Conference was consideration of the proposed constitution of the new organization, and the following decisions were arrived at:

Name.—The Victorian Federation of Labor; headquarters, at the Trades Hall, Carlton, Victoria; annual convention of the Federation shall be held at the headquarters, Trades Hall, Carlton; the Federation of Labor shall be composed of members of industrial organizations,

(Continued on page 4.)

WAGE EARNERS' COMPLAINTS

IOWA LABOR COMMISSION RECEIVES LETTERS PROVING GENERAL DISSATISFACTION—"LABOR LAWS" NEVER ENFORCED; ONLY PASSED AS SOPS.

With a view to ascertaining industrial conditions in Iowa, and being advised as to what remedies the working people desired, the Labor Commission of that state last year sent out requests to different wage-earners to state what measures they sought to improve their lot. The replies received present a varied picture, which might be cut up into a number of interesting slides for a moving picture apparatus, each slide calling up a different comment, yet all agreeing in the fact that the wage-earner's lot is anything but one of prosperity and contentment. A number of these replies cannot but provoke smiles for the absurdity of the "remedies" advanced; others expose flagrant disregard for law on the part of the employers, but none propose any measure which would adequately provide a lasting improvement for labor.

From Des Moines, for instance, a cabinet maker wrote to request that the large property owners should be required to pay their just share of the taxes. A poor man, said he, who owns the small home in which he lives, and possibly a cow, is taxed for all he is worth, while the man who owns a large share of real estate of the town, also stocks and bonds, escapes with only a small proportion of the taxes justly chargeable to him.

This fellow probably was suffering with a house which riveted him to one place. Another, from a carpenter, in Keokuk, went on to state that the state should build homes for certain classes of labor and collect rent from them while working, and when out of work they should be permitted to live in the homes until work resumed again. He intended this is a rebuke at the extortion practiced by many landlords.

He evidently is willing to be an industrial slave, having heard much of the "brotherhood of capital and labor." A carpenter in Mystic told the Commission it could help his craft by "using your influence with Congress United Supreme Court, and let Congress enact the laws."

He also seemed to think that with functions abolished things will be lovely and "brother capital" go on good behavior.

The cigarmakers found fault with the employment of women and children in their branch. Instead of organizing these workers into an industrial union and thereby strengthening their forces, they simply lament.

Here are some sample suggestions: "Cigarmaker.—Council Bluffs. By looking after the factories that employ children and girls."

"Cigarmaker.—Council Bluffs. Enforce the child labor law, and prevent women from doing men's work."

"Cigarmaker.—Davenport. Conditions would be better in our business if married women whose husbands are not invalids, were prohibited from working in the factories." But what is it that drives these women and children to slave? Isn't it the fact that under private ownership of industries the employers seek nothing but profits, and hesitate at no means to gain their ends?

Then here are some more walls along the same lines:

Tinsmith.—Ottumwa. You can help us best by excluding all children from shops and factories.

Harnessmaker.—Davenport. The child labor law should be more rigidly enforced.

Telegrapher.—Winthrop. You can help us and promote the safety of the traveling public by investigation as to the number of young boy telegraphers working who are not competent to handle trains, or old enough to understand their responsibilities.

A stationary engineer in Beacon said that his fellow-workers would like the privilege of negotiating agreements with the operators independently of the miners' union. He evidently is thoroughly imbued with the fundamental A. F. of L. doctrine of craft scabbery and desires A. F. of L. dissection to solidarity.

It is encouraging to pass from these empty and hopeless walls to other suggestions which were sent in to the commission. Though the replies which follow are not marked by anything suggestive of a fundamental economic change and a removal of causes, they nevertheless show that those in labor's ranks who wrote them are onto the dodging and law breaking character of those in the community, the employers, who pose as paragons of law-abidingness.

Here is, for instance, how a telegrapher in Archer turns on the light in his letter to the Labor Commission. "Make inquiry as to why railroads are closing up so many stations, and throwing so many men out of employment. The railroads claim they are losing money; this is not a fact as on this division there is a large increase in revenue over a year ago. Ticket sales have not fallen off but have increased. Section men's wages have been reduced from one dollar and a half to one dollar and thirty-five. Men are being let out in other departments also, and the work is thus being doubled upon the men who are left. This makes greater risk of accidents on the road."

Engineer, Sioux City, asks for a little too much publicity to suit the truthful companies. He says: "Investigate and publish facts as to what the men actually earn; what is paid to company officials, and what the road actually makes on capital invested."

That's getting inquisitive for a workman.

The greater percentage of replies, however, gave significant testimony on the effectiveness of so-called labor measures, complaining that everywhere the statutes were winked at, thus proving that these measures are merely intended as sops to labor,

and intended to blindfold the working class. The unenforcement of these "labor laws" becomes doubly interesting in view of the fact that there are, at present a number of "Friends of Labor" who seek notoriety demanding reform of employers' liability bills, and other like schemes, things which only are meant to hush up mutterings of discontent.

Here is a partial list of complaints on such statute violations:

Engineer, (Stationary).—Yoder. By enforcing the state labor laws.

Car Inspector.—Missouri Valley. There should be a more rigid enforcement of the safety appliance law; this requirement is badly neglected in many cases.

Telegrapher.—Denison. By helping us to compel railway companies to live up to laws already passed for the benefit of employees.

Telegrapher.—Aurelia. Investigate conditions of service at stations where railway companies are now violating the nine-hour law by evasion.

Telegrapher.—Grable. By investigation in regard to new federal law, and restrict one man stations to the legal limit. I have to be on duty thirteen hours.

Telegrapher.—Judd. By careful investigation and study of the present conditions surrounding the work of telegraphers. The telegraph operator is too much in subjection to the railroad company. We should have a free Sunday and better working conditions.

Boilermaker.—Waterloo. By seeing that the child labor laws are enforced, and that all work shops and factories are kept in safe and sanitary condition.

Brakeman.—Ottumwa. You can help us very much by compiling a record of the violations of the laws of the state. Our laws being violated and ignored by large corporations.

Brakeman.—Ottumwa. Investigate and keep a record of the breaking of the safety appliance laws, same to be published.

Laborer.—Moingona. By better inspection of mines; local slaughter houses and investigation of labor organizations.

Those of the women workers who were invited to send letters to the commission revealed one of the sorest spots in capitalist society. In spite of the claims of increased prosperity, and as an effective "squelcher" to the horrified saints of capital who yell "woman's place is in the home," these women wage-earners reported being employed (exploited rather) at indecently low wages.

It is to be said to the credit of these female workers that they gave facts as to conditions in their lines of occupation and indulged in none of the silly vaporings of some of those mentioned in the first part of this article.

The following are some selected specimens of their replies:

Bookkeeper and Cashier.—Cedar Rapids. We have three schools in this city turning out bookkeepers and stenographers all the time so it is very hard to get good wages. Pay ranges from \$4.00 up per week, but very few get more than five dollars. I have clerked for several years in dry goods stores and they pay very poor wages, generally from three dollars to seven dollars.

Saleswoman in Dry Goods Store.—Cedar Rapids. In our city and in my line of work I find there are too many ready to work for little or nothing, so it is almost impossible for one to get wages with which we can pay board and clothe ourselves.

Clerk in Jewelry Store.—Cedar Rapids. I have not saved or invested anything during 1907, unless charity and religious work can be considered permanent investment.

Skirtmaker.—Cedar Rapids. It would benefit garment makers if better prices could be secured for the goods we make.

Seamstress.—Cedar Rapids. We all

POWERLESS S. P.

Canadian Shows Impotency of Socialist Party in His Land.

By H. B. Simpson, Hamilton, Ont.

The Socialist party of Canada tells us in its platform: "The irrepressible conflict of interests between the capitalist and the worker is rapidly culminating in a struggle for possession of the power of government—the capitalist to hold, the worker to secure it by political action. This is the class struggle."

Political power (the ballot), is of as much use to the working class as a notice of eviction is to a landlord without the backing of the police; if the working class ever serve the capitalist class with a notice of eviction through the ballot it must have the backing of a class-conscious industrial union capable of assuming control and operation of the means of production and distribution.

What is the Socialist party going to do between the day of its triumph at the polls (if its candidates should be declared elected), and the day of taking office? Are the elected candidates going to give their bosses notice that they will quit work on a certain date, because they are now the next members of parliament (or congress), and when the day comes to be sworn in will they proudly march up to the retiring capitalist governors (or other functionaries), to have the ceremony performed and turn around and ask all capitalist officials to take a back seat because the Socialist party is henceforth going to run this piece of the earth? The capitalists will say: "No. Our forefathers took this piece of earth from the Indians by 'Divine right,' with a little force thrown in for good measure." The "pure" and simple" ballotist would be outdone then and would have to submit to the capitalist or starve. But the Socialist party may rest assured that it will never get past the ballot box except in isolated cases.

Political action ceases when the political government ceases, and then industrial government commences. Without an industrial union the working class would be powerless to withstand the onslaught of the capitalist class, which might be a general lockout or a rapid Gatling gun fire. But aside from this the workers could never enter upon their mission of carrying on production without a great deal of confusion. The function of the industrial union will be to distribute labor so as it will work together like a train of gears, and this cannot be done by a political government.

The only reason for the workers seeking to capture ultimate power is to dispossess the capitalist class and declare an end to capitalism, and with that allow the industrial organization of the working class to conduct the affairs of production.

The Socialist party of Canada ignores these important factors; it is therefore hopelessly deficient in means and methods; it cannot possibly lead the working class to success, and is consequently not entitled to support.

The men and women in the working class ranks who are enlisted in the work for Socialism should recognize the facts here stated and join with those who have the correct program, the Socialist Labor Party and the Industrial Unionists. Let all others also put their shoulders to the wheel, and then, instead of being compelled to live lives of want and uncertainty, in hovels, on poor food and shoddy clothes, we shall have economic security, pure food and good rainment.

three work and keep a boy in school, mother, sister and myself. In my place of work we have so much slack time it is impossible to give a very good estimate of my income, as it varies all the way from two dollars to nine dollars per week. It is not very often I get nine dollars.

Miss Rugg was thrown through an opening in the car's bottom beneath one of the trucks and was found pinned tight and her right leg crushed off at the hip. The ambulance carried her, still living, to the St. Alexis Hospital in the shortest possible time, but there was no hope. The girl suffered terrible agony and it was not until 2 o'clock in the morning that death relieved her from her sufferings. Comrade James Rugg, her brother, and Mr. Mitchell, her sweetheart, who were with her in the car and were also injured, were both with her till the end came.

The comrades of Section Cleveland extend their deepest and sincerest sympathy to Comrades James and Bert Rugg and their family in their great bereavement.

Richard Koepfel.

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Dioso is now in this city on a visit. "It amazes me," he said recently, "to see how little interest is taken here in events in the Far East."

"The recent proposal of Secretary Knox in regard to the Manchurian railways, which was declined, does not seem to have attracted any attention here. Wall street hardly noticed it."

"American capitalists should keep an eye on the East. It is about the most important part of the world, as far as the United States is concerned. When the Panama Canal is opened, it will be still more important. America and other interference in the railways of Manchuria is bristling with difficulties. The foreign capitalist would naturally demand control of the money he advances, and new China, which is rapidly arising, is in no mood to stand for such interference in her affairs."

"China has changed more in the last five years than it did in the 300 years before. When 400,000,000 of the Chinese people are intellectually on the move, and when so large a proportion of the population of the world becomes earnestly active, irresistible forces are likely to be called into being. These awakening Chinese millions consist of people as intelligent, as industrious, and as capable as any on the globe. They also possess great vitality."

"Do I believe in the 'Yellow Peril'?" Not in a military sense. The only peril I see is industrial and commercial. When the millions of China become thoroughly trained to the use of Western scientific methods, and have provided themselves with the necessary plants, which English and American capitalists will be only too glad to supply at a good profit—then look out for them."

"When the Chinese begin to turn out, for instance, boots and shoes as good as yours for \$1.50, don't you think the American shoe manufacturer will have a run for market?"

TRAGIC ACCIDENT ROBS COMRADES RUGG OF THEIR BELOVED SISTER, DAISY.

Cleveland, O., January 25.—A heavy blow of late has brought deep grief and sorrow to the family of our comrades, James and Bert Rugg. To-day they carried their beloved sister and daughter Daisy to her last sleep in Harvard Cemetery.

Daisy, who was the pet, not only of her own family but of everybody who knew her, was a blooming beautiful girl of lovely disposition, always merry, always kind. She was only 19 years of age, when she fell as a victim of the criminal recklessness and negligence of modern capitalist railroad operation.

Last Friday, January 21, Cleveland was in the grip of the fiercest blizzard the city had seen for years, and street car traffic was almost entirely paralyzed. It was a little after 10 o'clock at night when the trolleyman at the Pennsylvania Railroad crossing on Union Avenue, in spite of the blinding snow storm and in spite of the fact that a passenger train from Pittsburgh was due at the crossing in two minutes, allowed the car in which Miss Rugg was riding home, to pass on the railroad tracks before he let down the gates. The car got stalled in the snow on the tracks and in less than two minutes—all was over. Seven passengers were in the car and every one was more or less seriously injured. It was only a miracle that not every passenger was killed on the spot. The locomotive of the train, which was running at a speed of 40 miles an hour, lifted the car's body from its trucks and carried it about 250 feet before the train could be brought to a stop, strewn injured passengers and bits of the car to the right and left of the tracks.

Miss Rugg was thrown through an opening in the car's bottom beneath one of the trucks and was found pinned tight and her right leg crushed off at the hip. The ambulance carried her, still living, to the St. Alexis Hospital in the shortest possible time, but there was no hope. The girl suffered terrible agony and it was not until 2 o'clock in the morning that death relieved her from her sufferings. Comrade James Rugg, her brother, and Mr. Mitchell, her sweetheart, who were with her in the car and were also injured, were both with her till the end came.

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Richard Koepfel.

"The People" is the paper that you want. Straight and Truthful.

LOGIC OF SOCIALISM

Why It Must Succeed Capitalism.

There are people who say: "You Socialists have a beautiful ideal. It may be realized some day, but men will have to be angels when it is. Things have always been as they are and I am afraid always will be so."

Whoever raises this as an objection against Socialism shows his ignorance of the development of the race. The fact is that man in every quarter of the globe has developed from a lower state than any of the savages to-day in existence.

All of our ancestors were at one time man eaters, and they ate human flesh because they could not otherwise so easily satisfy their wants. Civilized man to-day, when reduced to the last extremity, will not hesitate to do what his barbarous ancestors did when they were in like straits—that is, eat the flesh of his fellow man.

When man started on his career it was with great difficulty that he could supply his wants at all. When he fashioned rude tools and weapons out of stone, and domesticated certain animals, he had taken an immense step forward.

It is this ability of man to make tools, and by their use render the forces of nature subservient to him, that distinguishes him from all other animals. Franklin, the greatest of Americans, defines man as the tool-making animal.

It is this ability of man, developed through the ages, that permits us to-day to harness Niagara's power, to chain the lightning, to rush through space at terrific speed, to produce things in immense quantities and quickly. Men boast of this as the most wonderful of all the ages, and perhaps it is, but there is not a single thing that we could do to-day were it not for the developments that went before. We brag of five-day boats to Europe, but such things would be impossible had not some savage ancestor brushed back the hair from his eyes and by fire or rude implement hollowed from the log the first canoe.

We can go from here to Chicago in twenty hours, but we could not do so had not some savage genius invented the first wheel. Nor could we rush through space at the rate we do to-day had there not been the long development from that log wheel to the fast flying express.

So intimately is man's development on every line, connected with the development of the tool, that we name the several periods in his history by the material out of which he fashioned the tool, as the Stone Age, the Bronze Age, the Iron Age.

By the aid of the tool, man added to his height and his power; for if you are able, by the aid of a contrivance, to move a ton weight, it is just the same as if you physically possessed the power to do it. And as this power over nature, by reason of the tool, increased, man's ideas changed.

When the cannibal found that it was more profitable to keep his prisoners alive and turn them into slaves to work for him, cannibalism became wrong. The development of the tool changed not only his habits of living, but his habits of thought. And so it has been all through the career of the race, as the methods of production changed, change after change in the social structure had to keep pace with it.

It would take too long here to go into a history of the changes in the manner of producing wealth and the social system based upon the various methods. It may be said, however, that they all grew, one from the other, and could no more have come in any other order than they did any more than the fruit can precede the blossom.

He who argues against Socialism in the manner above described seems to think that changes in the social order are a matter of whim. They look at a ready-made suit of clothes which they could put on to-morrow. Socialism is not an ideal state imagined by feather brains nor is it the whim of cranks.

The Socialist is one who, with the history of the past before him, applies his knowledge to the present. He realizes that a social change is necessary and that it is near. He also realizes that unless that needed change is intelligently brought about there is danger that the civilization of to-day may be blotted out, as has happened in the past.

As all the means by which we live pass into fewer and fewer hands, greater and even greater becomes the power of the few. And so long as we recognize the right of the few to absolutely own, as their private property, the things that we all need whereby to live, our condition cannot help but grow worse.

One hundred years ago, and even less, the private ownership of the tool tallied with the method of production. Then the tool was operated by its OWNER, and whatever he produced was his. To-day the tool has grown so gigantic that only large aggregations of men can operate it, and among them you will never find the owner. The introduction of machinery and its perfection has changed the social basis. You no longer find the family substantially self-supporting, as in the days of small production. Machinery has revolutionized society. Whereas, under small production the producer completed the article he made to-day he may do but the one-hundredth part toward its completion. Before the introduction of shoe-making machinery the shoemaker made the shoe complete, taking two days or more. To-day it takes some sixty or more operations to complete the shoe and but a few minutes in time.

To-day the workers are co-operating. Under Socialism the benefits of their co-operative labor would go to themselves. Under capitalism the benefits go to the capitalist because he owns the tool of production. In the day of individual ownership and production the fruits of a man's labor belonged to himself for the sole reason that he OWNED the tool. The capitalist reaps the fruit of labor's effort because he—the capitalist—OWNS the tool. The workers, who col-

lectively operate the tool cannot reap the fruits of their labor until they COLLECTIVELY OWN the tool of production.

The possibilities for good to the workers that lie in the modern tool of production cannot be comprehended to-day. Abundance, beyond the dreams of the dreamers of the past, is a possibility. Mankind stands at the gateway of civilization, but the capitalist blocks the way. Man's command over the resources and forces of nature is now so great that we all could, under a proper social system, live in luxury.

The Socialist points out to the worker the contradiction that exists between the capitalist system of property and the modern productive forces. He also points out that only by transforming the system of property from capitalist ownership into collective ownership by the workers can the revolutionary line be followed along which the race has traveled in its development from the stage of Barbarism and its aspiration to that of civilization.

The Socialist points out that production has reached that state at which Socialism is demonstrated and becomes a necessity. He recognizes that one hundred years or even fifty years ago it could not have been inaugurated. He also recognizes that if it were not in harmony with evolution it could not be inaugurated to-day; but he demonstrates that the only logical system of ownership of a collectively operated tool is collective ownership, as collective as it is operated. And that is Socialism.

MODERN SUPERSTITION.

The Part It Plays in Enslaving the Worker.

At one time mankind believed the earth to be flat, and that by sailing far out on the ocean ships would come to the "end" of the earth and drop off. But the scientific mind of Columbus, grounded on material facts, demonstrated that the popular superstition was groundless. There is a superstition abroad to-day, just as absurd as we now regard that of the ancient time. That superstition is lodged in the minds of the capitalist. It is the belief that without the capitalist the working class could not exist.

As Columbus demonstrated that the fact was just the contrary to the general belief, so the Socialist points out that instead of the capitalist class supporting the working class, it is the working class that supports the capitalist class—feeds, houses, clothes, and does the thinking for it.

The capitalist class lives upon profits. Profits is that part of the wealth produced by labor that is taken away from it by the capitalist class. It is a theft perpetrated upon the workers by the capitalist class, because the workers are paid with the superstition that the capitalists by some sort of "right" are entitled to own as their own private property, the factories, railroads and mines of the nation.

In the South Sea Islands, where the coconut palm yields meat, drink, fuel and apparel, an European traveler noticed that the ordinary native could not be induced to gather the fruit from the finest trees. In answer to his queries as to why they would not, the natives would invariably reply, "taboo." Upon further investigation he found that the chiefs and priests had placed a mark on the finest trees, setting them aside as sacred and forbidden to use. Needless to say the chiefs and priests were the ones for whom the fine trees were declared sacred.

No doubt the average workman would smile at this superstition. But is his mind any freer from it when he bows to the capitalist "taboo" of the "sacred right" of private property in the means of production?

CO-OPERATIVE COLONIES.

Frequently in the newspapers one will see items chronicling the starting of co-operative colonies, and this will be commented on as an evidence of the spread of Socialism. Nothing could be further from the truth. Socialism cannot be realized or its benefits demonstrated by any such methods. Socialism declares that nothing less than the boundaries of the nation will suffice in which to establish the Co-operative Commonwealth. As well might the American colonists have attempted to set up the republic within the confines of the territory which was under the rule of King George. As then King George had first to be overthrown, so to-day capitalism must first be overthrown. These so-called Socialist colonies are really asylums to which men flee hoping to get away from the fierce struggle that is going on to-day.

AS TO BUYING THEM OUT.

Would Socialists buy out the capitalists? Would you buy out a thief who had stolen your watch? Labor is the sole producer of all wealth. The capitalists produce no wealth, yet they are in possession of three-fourths of all that is produced. The Crown of England once owned this country. Did the Revolutionary Fathers buy out the Crown's interest? Were the slaveholders paid for their slaves? Benjamin Franklin, greatest of Americans, says property is the creature of society and wherever society needs it is ENTITLED to it.

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The Social Revolution

AN ADDRESS DELIVERED BY
LOUIS C. FRANA AT BERKELEY
LYCEUM HALL, NEW YORK CITY,
DECEMBER 12, 1909. : : : :

Workingmen and Workingwomen:

The fact of your attending a Socialist meeting denotes that you are either avowed Socialists, or else dissatisfied with existing conditions, and anxious for a method of escape from the life-stifling grasp of adverse economic conditions. Logically enough, the thought lies in your mind as to whether Socialism has a real solution for the social problem confronting us at the present time; whether Socialism is a movement based on scientific deductions from social conditions, or whether it is another of those fanciful Utopias that have come and gone—a mere *ignis fatuus* of the human mind.

It will be my task to try and demonstrate to you that Socialism, as a philosophy, has nothing in common with the various Utopias of the past; that their only point of similarity lies in the object to be attained—emancipation for the human race. It will be my task to demonstrate that the Socialist movement is based on the firm rock of economic reality, and that its ideal of human emancipation has a material basis for its realization.

The effort to attain a perfect, an ideal social organization has, since the dawn of imaginative intellectual activity, occupied the time and energy of the noblest of the human race. Suffering humanity, steeped in ignorance and misery, has always looked for hope and comfort to a happy vision of the future, to a state of society wherein all would be assured happiness and plenty, war be a phantom of the past, and "swords be turned into plow-shares and spears into pruning hooks." While with many this ideal has been a chaotic one, an aspiration vague and indefinite, others have given attention to evolving a system of society that would make possible the realization of this ideal. This has given birth to diverse schemes for reorganizing society, ranging from the "Republic" of Plato and the "Utopia" of More, to the sentimental aspirations and schemes of the Utopian Socialists.

The French Materialists of the eighteenth century, (who were the intellectual precursors of the French Revolution), belied their name, demonstrating their metaphysical taint, when they, also, sought to realize this ideal vision. The means they considered necessary was a "perfect legislation," not the best legislation applicable to given conditions, but a perfect one, that should insure to all human beings freedom and happiness. The principle from which these "Materialists" started was the abstract one of human nature: man seeks happiness and freedom: he is a "reasonable" being, and once you demonstrate that your conclusions are based on reason, are incontrovertible, his reasoning faculty and desire for happiness will induce him to accept your plans for realizing an ideal society. Reasoning from this premise, these philosophers evolved ideal methods of legislation. But these thinkers, in their moments of lucidity, abandoned their abstract principle of human nature in general, and substituted, unconsciously, as a result of their environment, the idealized nature of a man of the "Third Estate" (tiers état) in its stead. Consequently, this aspiring after a "perfect legislation" crystallized after the Revolution into something different from the ideals of the philosophers. The immediate aftermath of the Revolution was the despotic reign of Napoleon Bonaparte, who ruthlessly curbed the revolutionary portion of the Working Class, but who, nevertheless, in spite of his autocratic and bloody rule, performed a useful historic mission in that he cleared Europe of huge boulders of feudalism, paving the way for the more complete development of Capitalism. The "kingdom of reason" was ushered in as the new bourgeois society, based on bourgeois property; the "Social Contract" of Rousseau became a bourgeois republic; the "freedom" so loudly proclaimed by the revolutionists came into being as that eminently bourgeois principle, the "freedom of trade"; and the "rights of man" culminated in bourgeois equality before the law—an empty mockery to those men and women bereft of material economic power, and subservient for a livelihood to the economic masters of society.

The Utopian Socialists of the early part of the nineteenth century, whose nature revolted against the misery attendant upon machine production and the development of Capitalism, reasoned from premises similar to the premises of the French Materialists. They also started from the abstract principle of human nature, or some abstract idea derived therefrom, and sought to organize society in harmony with it. They also appealed to the "reason" of mankind, and sought to enlist the sympathy of all "good friends of humanity" by demonstrating the incontrovertible na-

ture of their ideas; and this was done by organizing miniature plans of the future society—the numerous crop of so-called "Socialist" colonies.

All these efforts were necessarily doomed to failure. Human nature is not the cause but an effect of historical development; it is not eternal and unchangeable, but varies according to the material environment in which men live. Hence to appeal to human nature and seek to reorganize society accordingly, is like unto the useless efforts of a dog howling at the moon. Society is not amenable to change at the vagaries of any and all individuals; it develops obedient to certain laws, and the aim of the revolutionist should be, not mapping out ideal systems of social organization, but to study the laws that underlie the development of society, and to act accordingly.

This is the basis of modern scientific Socialism: it has grasped the laws of social development, and its aims, its aspirations, are to be achieved as the result of the working of these laws. Socialism cannot be regarded as a scheme—as a Utopia of some doctrinaire philosopher, who seeks

"To grasp this sorry scheme of things entire,
To shatter it to bits—and then
Re-mould it nearer to the Heart's Desire."

Socialists are no longer tinged with the Utopianism that characterized the "Socialism" of Robert Owen, Fourier and Saint-Simon, who hoped to abolish the misery and degradation of the Working Class by a sentimental appeal to the reason and good hearts of all "friends of humanity," who, once shown the beauties of Communism, were to unite and usher in the new society, irrespective of what their class interests might be. The Socialism that is potent at the present time is of the school of Marx; and the distinctive feature of Marxian philosophy is that it is supremely practical, materialistic and scientific. Socialism is all this, not only because it adopts a scientific method of investigation, but because it bases itself on the firm rock of material reality. The hope of success that inspires the Socialist is a product of the consciousness that his aspirations are in line with economic and social evolution; he conceives the Socialist Republic as a possibility on no other basis than as the resultant of the inherent forces of historical development. Socialism, therefore, does not seek to inaugurate the future society by organizing miniature Socialist Republics under Capitalism, and by demonstrating their effectiveness and beauty, induce humanity to adopt the plan on a larger scale. We are no longer interested in organizing toy co-operative colonies and co-operative enterprises generally, which Marx so justly stigmatized as "movements which give up the task of revolutionizing the old world," and seek to emancipate the Proletariat "behind the back of society" (Eighteenth Brumaire). Socialism seeks to attain its end through social development; and this implies revolution—a Social Revolution.

The meaning of no term has been so misconstrued and so misunderstood as the meaning implied in the term "Social Revolution." The concept being contrary to existing interests and prejudices, the task has devolved upon the intellectual hirelings of the Capitalist Class of disseminating false information in regard to its true meaning. This has given birth to a goodly number of false conceptions of the Social Revolution. The notion that it would be the bloody result of a secret conspiracy of assassins has its roots in the denunciation of Socialists as lazy, incompetent malcontents, who covet the wealth of the industrious, demanding an equal division of social wealth, and stand ready to enforce their demands with the cowardly weapons of the assassin. As Socialist agitation and education become more widely diffused, however, this error which attributes revolutions to the ill-will of a few agitators rapidly disappears. People then grasp the scientific truth that "whenever there is a revolutionary convulsion, there must be some social want in the background, which is prevented by out-worn institutions, from satisfying itself. The want may not be felt as strongly, as generally, as might insure immediate success; but every attempt at forcible repression will only bring it forth stronger and stronger, until it bursts its fetters." (Karl Marx, in "Revolution and Counter-Revolution," Sonnenschein edition, page 2.)

What is meant by the term "Social Revolution"? Marx, in his "Critique of Political Economy" defines Social Revolution as a change in the economic foundations of society and the birth of a new social system, the subsequent result

of which is the more or less rapid transformation of the "entire immense superstructure" of social, political and juridical institutions. A Social Revolution is always, necessarily, the work of a hitherto subject class casting off the yoke of its economic oppressor, and whose class interests dictate the change that gives birth to the new social system.

The Social Revolution of our Age, accordingly, implies the casting off by the present subject class—the Proletariat—of its yoke of economic oppression, and the birth of a new social system, the Socialist Republic. This may or may not entail the shedding of blood, according to how determined the Capitalist Class will be in resisting the execution of its doom, and the degree of strength and efficiency attained by the organized Working Class.

The Social Revolution is not a bolt from a clear sky; it is, essentially, an evolutionary manifestation.

Socialism is a theory of social and historical development, the logical culmination of which is the Socialist Republic; and the Socialist movement is, in its essence, "the direct product of the recognition . . . of the class antagonisms existing in the society of to-day, between proprietors and non-proprietors, between capitalists and wage-workers" (Engels).

The class struggle is a product of economic and social evolution.

Social Evolution—The Class Struggle.

Every ruling class has fondly cherished the delusion that its rule was of all time and for all time, eternal and unchangeable in the universal scheme of things. The fatuous motto of every ruling class and its economic system has been, "Eato Perpetua"—"For all Eternity." Social science has rendered this myth untenable; it has demonstrated that in the social relations and institutions of the human race there is nothing immutable, everything is subject to a constant process of change. Man did not make his appearance on earth in an advanced stage of civilization, capable of bending the elements to do him service; the human race has developed from forms lower in the scale of nature, a development that required ages for its consummation. Man is a higher development from the brute animals; and just as there has been a development in the organic structure of the human race, there has been a similar development in its social environment.

After having got beyond the stage of the savage, living in caves and trees, primitive man realized that co-operation was a necessity to him. Instinctively, unconsciously, he grasped the important fact that he could gain a livelihood and fight his enemies with a larger measure of success by co-operating with others of his kind than he could by his individual efforts alone. The human race from the very earliest stages, accordingly, so soon as a large number of beings existed and descended from a common parent stock, collected in hordes for mutual protection. The gens, founded on blood relationship and consisting of men, women and children descended from the same mother, was the social basis of earliest society; this later developed into the tribe, consisting of a number of gentes united together by a real or imaginary tie of consanguinity. The type of social system evolved by our primal ancestors was a crude, tribal communism. Within this society the means of making wealth, of livelihood, was in the hands of the whole tribe, and distribution was of a like social nature, in accordance with the needs of the various members of the community. "From each according to his deeds; to each according to his needs," was the tribal law. Though inter-tribal warfare was constant, instigated thereto by the scarcity of food, harmony reigned within the tribal-unit itself—co-operation, not conflict, was the polar-star of action.

All the great fundamental inventions were evolved under this Primitive Communism. The wheel, the potter's wheel, the bow and arrow, the lever, the boat, the oar, the rudder, the sail, fire, weaving, building in wood and clay, as well as the cultivation of cereals for food, the domestication of animals and the smelting of metals were evolved under Primitive Communism in its various stages. The extreme importance of these ingenious inventions can scarcely be overestimated, as they constitute the foundation upon which is reared the structure of our elaborate modern industry.

Within this primitive communal society perfect democracy and equality reigned. Devotion to tribal interests was the only ethic; antagonism to tribal interests the only crime. Their instinctive motto, "All for each and each for all," caused the men and women to practice unconsciously the morality subsequently, and down to our own day,

hypocritically preached but never practiced. Woman held a high position, the social equal of man—a status of pre-eminence and dignity, as is demonstrated by the unquestionable evidence of the "Mother-Right." The "government," or central directing authority, was democratically elected by the combined suffrage of men and women; its functions were to direct the co-operative efforts of the tribe to gain a livelihood, and in so doing it shared actively in production. There was absolutely no social coercion, inequality, or antagonism within primitive communal society.

The first incident to disturb this equality was the discovery of the process of smelting iron ore. The production of iron was an event of tremendous importance in human existence. Out of it came the metallic hammer and anvil, the axe and chisel, and the plow with an iron point. The appearance of the iron plow-share was the cause of a social cataclysm that rent communal society in twain. Prior to the production of iron and the appearance of the Iron Tool, agriculture, confined to a little patch of land around the spot where the tribe made its temporary home, had been in the hands of woman. With the appearance of the Iron Tool this was changed. The arduous strain incidental to the handling of the iron-pointed plow, a ponderous affair that required muscular strength to wield, and the added labor rendered necessary by the extension of agriculture, due to the utilization of iron in tilling the soil, required a degree of strength and time that woman did not possess. When agriculture had been in its horticultural stage, requiring little time and energy, woman was perfectly competent to manage it. But when the iron plow-share made its appearance, and agriculture developed, spreading over a large area, woman, due to her maternal functions of child-bearing, with the physiological strain and duties that that implies, was unequal to the demands of the new state of agriculture; she was forced to forego its management. Man, however, had the requisite strength and time to devote to the new form of agricultural activity; accordingly, agriculture, systematized and improved, passed into the control of the men, a majority of whom were powerful enough to wield the new iron plow; and who, by virtue of their possession of the preponderance of economic power, rose to a position of social pre-eminence. Thus was consummated the first division in communal society, woman, together with those of the males who were unable to wield the Iron Tool, losing her social status of equality and becoming subordinate.

The utilization of iron in tilling the soil, together with the increased domestication of animals thereby made possible, and the development of the various handicrafts, increased production to such an extent that it became relatively easy for man to produce more than was absolutely necessary for his own maintenance. Chattel slavery therefore made its appearance; for it now became more profitable to retain prisoners of war as slaves, working for their masters' interest, instead of being killed and eaten, as had hitherto been the case. Slaves were, at first, the property of the tribe; but within the tribe itself, owing to the changed economic conditions, a profound change was going on that created a division between rich and poor. The men, anxious for ease and leisure, impossible while the communal system endured, began to extend their property at the expense of the community; the expansion of commerce, the building of cities, and the ever further introduction of slavery, gave an impetus to the rise of private property that could not be resisted. Man in primitive society seems to have sought to retard as long as possible the change in the direction of private property, and this development, though steady, was slow. This change was, nevertheless, inevitable in the upward and onward march of the race, and private property was eventually firmly established.

Along with private property, class distinctions and class rule came into existence. Two economic classes confronted each other—the ruling class of property owners, and the ruled class of slaves and propertyless freemen; between these two classes a struggle, a class struggle, was inevitable. The laws that underlie the existence and development of private property in the means of production and exchange dictate the inevitable result; the division of society into hostile economic classes with opposing interests, between whom is waged a struggle for social supremacy. The class struggle, with the antagonisms that it bred, rendered necessary a special instrument to maintain social equilibrium, insure the orderly movement of the social machinery, and keep the subject class, who, galled by the yoke of economic oppression, sought to cast it off, in

passive submission while it was being robbed. This urgent need gave birth to "political government," the State, the product, accordingly, of private property and consequent class struggle and class rule; its functions were those of repression, keeping the ruled class quiet and bulwarking the economic interests of the ruling class.

From then on, the history of human society is the history of its class struggles—the struggle between master and slave, exploiter and exploited, who "carried on an uninterrupted, now hidden, now open fight, a fight that each time ended either in a revolutionary re-constitution of society at large, or in the common ruin of the contending classes" (Communist Manifesto).

Since that primeval revolution which overthrew the Communal system, society in its development has been convulsed by violent upheavals; and these disturbances present, to the uncritical mind (of such is the bourgeois historian) an aspect of mere chaos and turmoil. To the Socialist it is otherwise; the pregnant facts of Socialist science demonstrate that the historical development of society is a process governed by law, history thereby ceasing to be a meaningless mass of war and rapine, tyranny and cruelty, kingly amours and kingly foibles, and becoming a coherent whole. Man is a tool-using animal; the various stages in the development of the tool of production, the weapon whereby man gains his livelihood, rising above the savage conditions of brute existence, mark the great epochs in the upward and onward march of humanity. He who is deprived of the tool requisite to life is the slave of the class equipped therewith. The private ownership of the tool of production, therefore, divides society into economic classes—the ruling class of tool-owners, and the ruled class of those who, being tool-less, are the economic dependents and slaves (economic dependence being the root of slavery), of the economic masters of society; and around the tool has raged, and still continues to rage, the social storm of class conflict. In the progress that marks the development of tools; a new and more fruitful method of economic production is evolved, that Revolution—the extinction of a previously, and the rise of a new, ruling class, and the birth of a new social system. The basis of a ruling class is the ownership of the particular tool of production that, for the time being, is dominant in society; when a more powerful tool of production arises, it dictates the overthrow of the old ruling class; this is achieved by the class whose ownership of the more fruitful tool marks it as the new social ruler, whose class interests dictate the change that gives birth to the new social system, and which then assumes the reins of government. This economic revolution necessarily has its reflex in a change of the social, political and ethical institutions of the race. The upheavals that have marked the development of society are not a chaotic mass: they mark a progression of revolutions, and these social revolutions are the result of the economic relations existing in a given society and the class struggle flowing therefrom.

The Capitalist Revolution.

In the historical series of class struggles we encounter the struggle waged between the feudal lord and the bourgeoisie, the result of which was the overthrow of Feudalism.

In feudal society, the main class division was between the feudal lord and the serf. Their slavery a degrading one, their treatment brutal and oppressive, the feudal serfs from time to time made desperate attempts to cast off the tyrannical yoke of their masters, among the most notable being the Wat Tyler rebellion in England, the Jacquerie in France, and the Peasants' War in Germany. These revolts were sporadic, of comparatively little moment, and ended in being ruthlessly and bloodily suppressed.

The truly revolutionary force of the Age, destined to overthrow feudalism, was not the rebellious spirit implied in the struggles of the serfs, but the progress in the development of the means of production and exchange.

Luminous, and proof of their warped mentality, is the fact that the Anarchists, who prate so much of their "revolutionary" spirit, are akin to all the Utopians of the past. "The Utopian is the one who, starting from an abstract principle, seeks for a perfect social organization" (Plechanoff). The Anarchists start with the abstract principle of "human nature," eternal justice, "absolute freedom," "voluntary co-operation," "sovereignty of the individual" etc., according to the angle of their mental strabismus, and seek to organize society accordingly. The Anarchist does not realize that human freedom is predicated upon leisure for all, the absence of want, the fear of want and of economic oppression; that to attain this requires co-operation on a large scale, and

PLATFORM

Adopted at the National Convention of the Socialist Labor Party, July, 1904, and Re-adopted at the National Convention, July, 1908.

The Socialist Labor Party of America, in convention assembled, reasserts the inalienable right of man to life, liberty and the pursuit of happiness.

We hold that the purpose of government is to secure to every citizen the enjoyment of this right; but taught by experience we hold furthermore that such right is illusory to the majority of the people, to wit, the working class, under the present system of economic inequality that is essentially destructive of THEIR life, THEIR liberty and THEIR happiness.

We hold that the true theory of politics is that the machinery of government must be controlled by the whole people; but again taught by experience we hold furthermore that the true theory of economics is that the means of production must, likewise be owned, operated and controlled by the people in common. Man cannot exercise his right of life, liberty and the pursuit of happiness without the ownership of the land and the tool with which to work. Deprived of these, his life, his liberty and his fate fall into the hands of the class that owns those essentials for work and production.

We hold that the existing contradiction between the theory of democratic government and the fact of a despotic economic system—the private ownership of the natural and social opportunities—divides the people into two classes: the Capitalist Class and the Working Class; throws society into the convulsions of the Class Struggle; and perverts government to the exclusive benefit of the Capitalist Class.

Thus labor is robbed of the wealth which it alone produces, is denied the means of self-employment, and, by compulsory idleness in wage slavery, is even deprived of the necessities of life.

Against such a system the Socialist Labor Party raises the banner of revolt, and demands the unconditional surrender of the Capitalist Class.

The time is fast coming when in the natural course of social evolution, this system, through the destructive action of its failures and crises, on the one hand, and the constructive tendencies of its trusts and other capitalist combinations, on the other hand, will have worked out its own downfall.

We, therefore, call upon the wage workers of America to organize under the banner of the Socialist Labor Party into a class conscious body, aware of its rights and determined to conquer them.

And we also call upon all other intelligent citizens to place themselves squarely upon the ground of Working Class interests, and join us in this mighty and noble work of human emancipation, so that we may put summary end to the existing barbarous class conflict by placing the land and all the means of production, transportation and distribution into the hands of the people as a collective body, and substituting the Co-operative Commonwealth for the present state of planless production, industrial war and social disorder—a commonwealth in which every worker shall have the free exercise and full benefit of his faculties, multiplied by all the modern factors of civilization.

thereby attain the highest efficiency in production; that this co-operation is made compulsory by the modern machine process; that this co-operation is so immense and complicated, and industry so inter-dependent, as to require a central directing authority, or "government," for its management.—The Anarchist is a mental antediluvian, who belongs to an intellectual stage in human development long since passed away.

So imperative was this need of co-operation, of mutual aid, that for primitive man there was no existence outside the social existence of the group; and the most terrible punishment that could befall him was exile from the tribe, for this meant certain death. Cain, driven from his clan after the murder of Abel, laments: "My punishment is greater than I can bear. Behold, thou hast driven me from this land. I shall be a wanderer and fugitive over the earth, and it shall come to pass that whosoever findeth me shall slay me." (Genesis IV., 13, 14.)

With the appearance of private property as a permanent institution the complete subjection of woman was accomplished, an impetus to which had been given by the Iron Tool. To woman's deprivation of social rights was coupled her infamous sex degradation. Now appeared historic monogamy, the rule of man over woman, adultery, hetero-erism, and its modern and more brutal complement, prostitution. All this followed as a result of private property, and the advocates of "Woman's Emancipation" should indelibly impress this historic fact on their mental scrolls. The subjection of woman is a crime of private property and consequent class rule, and is only endable, as ended it will be, by the Social Revolution.

The first system of class society, chattel slavery, prevailed until the downfall of the Roman Empire, when it disappeared in the progressive part of the world to be succeeded by serfdom. The chattel slaves were rebellious at their yoke of servitude, and often rose in rebellion; the trail of ancient history is strewn with the corpses of the slave revolutionists. The overthrow of the social system of chattel slavery, however, was not due to the slaves' revolts; these may have helped, but the real factors were the disintegration of the economic structure of society; the decay of the great estates and the unprofitable nature that slave-labor now assumed, the slaves, consequently, being allowed to cultivate and live on small holdings of land; and

the rise of a new, often alien, ruling class (the Gothic and other barbarian hordes). Feudalism was the new social system. The workers now became serfs, vassals of the feudal lord, who, in turn, was vassal to the king, a vassalage, however, more fictitious than real, the barons being practically independent of the king, often dictating to the latter, and the laborer, who could not leave the land on which he worked, was owned by the feudal lord through the latter's ownership of the land. The lot of the feudal serf was slightly better than that of the chattel slave. He had a settled home, could work part of the time for himself, and maintain family life. Otherwise, his oppression and slavery were as odious as had prevailed for his chattel slave predecessors.

(To be continued)

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Official Organ of and Owned by the Australian Socialist League and Socialist Labor Party.

A Weekly Paper published for the purpose of spreading Socialist Principles and organizing Socialist Thought. Its mission is to educate and prepare the working class for the approaching day of their emancipation from wage slavery; to point the way to class-conscious organization for economic and political action that the days of capitalist bondage might be quickened unto the dead things of the past.

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SATURDAY, FEBRUARY 5, 1910.

The day Socialism should come into
power, that day would my supremacy,
the supremacy of the God CAPITAL, be
at end. That gloomy day I, CAPITAL,
would cease to rule the world, I would
become the slave of the workingman
whom I hate. He would no longer kneel
before me, his own handiwork, he would
rear himself erect on his feet, and, on
earth, recognize only Nature as his sov-
ereign mistress. Wee will be me and
my chosen ones should that day ever
dawn.
—LAFARGUE.

OUR TO-DAY'S CARTOON.

Volumes of Reason, illustrated by ripe
Experience, and couched in diction ele-
gant and incisive, is the cartoon from the
pencil of the Socialist Labor Party's tal-
ented San Francisco artist, Sidney
Armer, that illumines this issue's front
page. The lines of Lovell, subjoined to
the cartoon, supplement the plastic with
the poetic verve.

Organization, the organization of the
Useful Laborer of the commonwealth, is a
condition precedent for the overthrow
of the organized Idle Class that, under
the regime of capitalism, lives upon the
toil of the workers. Unionism, accord-
ingly, is a sacred word in the Labor, or
Socialist Movement. With that keenness
of perception that distinguishes Usurpation,
the Top-Usurper, the Plutocracy of
the land, seeks to mystify the people by
wrapping itself in the name of Unionism,
and thus seeks impunity to desecrate the
thing itself. Gompersism furnishes the
material.

Unionism means the organization of
the whole working class. Unionism, ac-
cordingly, implies methods that enable
all the workers to be classified in their
several tool-dictated regiments, bat-
talions, and companies, as integral parts
of an army—the Army of Labor, drilled
and equipped to overthrow the reign of
Capital by taking and holding the reins
of government. Gompersism is anti-
Unionist. It deliberately keeps the vast
majority of the workers out of the
bodies which it falsely styles Unions.
By means of absurdly high initiation
fees; by means of rigid enforcement of
dues even where uncollectable for want
of work; by means of irrational appren-
tice limitations; by the false pretence of
distinguishing between "skilled" and
"unskilled" labor; by means of these and
numerous kindred devices Gompersism
ruptures the working class into two
broad categories, the "organized" and the
"un-organized." Proceeding logically
enough from such premises, Gompersism
further ruptures the "organized" into as
many bodies as it can manufacture
crafts. By means of a system of con-
tracts that disables one branch of the
organized to come to the assistance of
another when on strike, Gompersism
forces the organized, so-called, to scab
upon one another. By means of race dis-
tinctions, Gompersism throws the apple
of discord into the ranks of the workers.
By means of these and numerous other,
A. F. of Hellisms Gompersism bolsters up
the reign of Capital. Of course Gompers-
ism furnished the wished-for material for
Capital to mask itself. Nor was the
material left unused. The Temple of the
Civic Federation was reared; on a
pedestal within the Temple the heathen-
ish image of the Gompers creation, the
A. F. of L., was set up—and Labor was
called upon to bow down and worship.

As Capital itself rears the recruits—
the proletariat—for its overthrow, so
does Gompersism, in turn, itself rear
the recruits that are to smite it. The
mass of the un-organized Labor of the
land, kept un-organized by Gompersism,
are bound in the near future to feel the
thrill of their class-mission, and to act
accordingly. Once the thrill is felt,
that mass will disdain any longer to be
forced to the ignominy of underselling
their labor for a living; they will spur

the hypocrite praises of the ex-president
Eliot of being "heroes"; they will gather
up their loins; and calling to their side
the rank and file that Gompersism keeps
lashed to the chariot wheels of the ex-
ploiter, organize to a purpose.

A second Mahmood the Image-Breaker,
Un-organized Labor, kept un-organized
by Gompersism, will prelude the day of
that final Strike that will strike the
shackles from the working class, with
that downright strike that will smite
the monstrous image at whose shrine
Capitalism officiates as High Priest and
Gompers as candle-bearer. Then, in the
language of Lowell, luck obeying the
downright striker—

from the hollow core
Fifty times the Brahmins' offer will
deluge all the floor.

THE SECRET POLICE.

In the course of the short address
delivered by Vladimir Burtseff, at the
Grand Central Palace on the evening of
the 21st of January, he said:

"Russian conditions make the Secret
Police issue the most prominent one that
we have to deal with in Russia. One
spy, the Zhuchenko woman, for instance,
operating in our ranks, frustrated for
many years all revolutionary activity.
The Secret Police is the heart and soul
of the Czar's Regime. That destroyed,
the whole Regime will tumble down."

It is no figure of speech to say that
here in America also the Capitalist
Regime has its Secret Police. It is no
figure of speech to say that here also
the Secret Police is a leading issue. Nor
would it be much of a strain to say that,
here also, the Secret Police being de-
stroyed the whole regime would tumble
down. Nevertheless, the conclusion
would be wrong that the methods and
means demanded for Russia are the
measures and means demanded for
America. In the difference of the con-
ditions of the two countries lies the
difference of means.

In Russia the Secret Police arises from
the circumstance that the Revolution
has no means other than secrecy to com-
bat the Czar's Regime. A Free Press
and Free Speech being excluded in Russia
the Revolution is compelled to work
underground. Underground methods in-
vite underground counter methods—and
there you have your Secret Police.

Otherwise in America. Here Free
Press and Free Speech are in force. Here,
accordingly, secrecy is unnecessary; the
Revolution, not being driven under-
ground, it is not forced to resort to the
methods that invite underground counter
methods. Here accordingly, the Secret
Police is not a natural product. Yet it
exists. Why? It exists for the simple
reason that in but too frequent instances
the revolutionist in America acts as if he
were in Russia—wraps himself in
secrecy.

In Russia, as in America, the Secret
Police must be torn down. The parallel
ends there. In Russia, differently from
America, the Revolution requires a Burt-
seff to paralyze the malignant outgrowth
of Russian conditions; in America, differ-
ently from Russia, the Revolution calls
for conduct that of itself takes away the
occupation from the Secret Police, to
wit, an open, over and above board
policy. With nothing for the Secret
Police to betray that the Revolution does
not itself publish and proclaim in the
open, the Secret Police of America would
vanish as the pest microbe vanishes with
sanitary conditions.

THE OPPORTUNITY OF IRELAND.

With only forty-seven more electorates
to be heard from, the conclusion is safe
that the Liberals, though returning with
a plurality to the House of Commons,
are not returned with an absolute ma-
jority, and that their plurality is so
small that, even if re-inforced by the
Laborite contingent, the allies of the
Liberals, the two combined will still fall
short of a majority. Under these cir-
cumstances the seventy-and-odd Irish
Nationalists hold the balance of power.
The Irish contingent has, before now
more than once held such a place of
vantage. They did so frequently under
Parnell. Never before, however, were
the circumstances such that the Irish
balance of power afforded a great his-
toric opportunity to Ireland.

The present United Kingdoms of Eng-
land, Scotland and Ireland once were
three warring principalities. The feuds
among them held down all the three. In
the course of time England and Scotland
united, but Ireland remained what she is
to-day, a bleeding member held to the
British Crown, not by mutual love but
by violence. The problem of the unifica-
tion of Ireland with Great Britain has
seemed impossible of solution. Irish
dignity has rebelled against a union that
savored strongly of forcible annexation.
The leading issue of the present cam-
paign, the House of Lords, would seem
to offer Ireland in hand an opportunity
similar to that which fell to the lot of
Scotland when she merged with England,
and merged with dignity and pride.

England and Scotland, down to the
beginning of the 17th Century, were vir-

tually two armed camps against each
other. A unity of the two could not
have been conceived except as the con-
sequence of the conquest of one by the
other. However, when Queen Bess died;
when she herself recognized the then
King of Scotland her successor; and
when he was crowned as James I. in
England, the two countries, so zealous
each of her dignity, felt reconciled. The
weaker gave a King to the united two
nations, the stronger retained the seat
of government. Old scores were wiped
out, and, from Landsend north to the
Qrkneys a thenceforth united people
looked in the same direction into the
future.

In the present elections, all the efforts
of the Lords to inject the side issue of
a tariff into the campaign failed to ob-
scure the issue that the masses had in
mind and at heart. That issue was The
Lords—an institution that is a vestige of
feudalism, repulsive to that spirit of the
bourgeois revolution that spurns the
thought of hereditary political rights.
The popular campaign songs; the tumult
at meetings where Lords sought to jus-
tify their existence; the pasquinades
issued from the press against the "titled
unemployed"; the jokes that the cam-
paign gave birth to and in all of which
the "Dukes" were the butt of the satir-
ists;—all this denotes the trend of the
popular feeling—the abolition of the
House of Lords. The issue of the elec-
tions strips the Liberals of the power
themselves to carry out that portion of
the unwritten program of their own
bourgeois revolution, which their own
days of its activity—the lopping off of
the hereditary chamber. The Liberals
have not the needed majority. The elec-
tion returns put it out of the power of
even Liberals and Laborites combined to
render to civilization the boon of clear-
ing the path of progress by removing the
nuisance of The Lords. It lies with the
Irish Nationalists to furnish the requisite
majority for the accomplishment of the
deed.

The feather in Ireland's cap of having
swept the British House of Lords out of
existence would be of a piece with the
feather in Scotland's cap of having fur-
nished England with a King. As the
latter act unified the English and the
Scottish hearts, so now the former act
would unify Irish, Scottish and English
hearts.

NEEDED, A GUARDIAN.

In the course of a severe criticism
of brutal vivisection methods Mr. Sid-
ney Trist, editor of the English An-
imals' Guardian, puts the pertinent and
pointed question: "In the whole his-
tory of the world has any man or wo-
man ever been found who was fit to
be trusted with unlimited power and
unrestricted opportunity?"

The abuses which called forth Mr.
Trist's article are no doubt grave; but
there are graver. To strap a dog's
fore-leg back against his body, cement
it down in a plaster-of-paris jacket,
and keep him in that condition for
weeks without food is no doubt un-
speakably cruel; but it is not as bad
as throwing a workman out of his
job because the "markets are poor,"
leaving him without a roof or even
a plaster-of-paris jacket for shelter,
and making him go foodless till he
die of starvation or take the quicker
route of the gas-tube. To drop a rab-
bit repeatedly, back down, upon an
iron bar to determine the effect of me-
chanical shock upon the spinal cord
and nervous system is the conduct of a
ghoul; but it does not begin to com-
pare for sudden brutality with com-
pelling a crew of workmen to oper-
ate a steel furnace known to be in bad
condition, and when it is only a matter
of time when it will blow out and kill
or maim them all. To inject foreign
substances into a guinea-pig's spleen,
leave them there for a longer or short-
er period, and then remove the organ
to investigate the ravages of the con-
sequent degeneration, is a piece of cold-
blooded fiendishness; but it is a mere
bagatelle compared with herding the
working class in unsanitary work-
shops, at disease-breeding trades, and
housing them after work in air-less,
sun-less, and congested tenements.

These are things "to brood on with
more potency than the death-day of
animals, even un-anesthetized ones."
"If THESE things," to quote again Mr.
Trist's words, but with a slightly dif-
ferent application, "are to continue,
then our civilization is mere barbarism,
and our Christianity a mockery."

What else but barbarism and a
mockery can a civilization and Chris-
tianity be which are based upon the
exploitation of a million by one—one,
moreover, who exploits by virtue of
that very "unlimited power" and "un-
restricted opportunity" which Mr.
Trist asks whether anyone has ever
been found "fit to be trusted with?"
That one is the capitalist. A guardian
is needed, not for the animals, but
for the Animals' Guardian, who would
lead the indignation against present
abuses off into such trivial channels.

THE CIVIC FEDERATION ON TOP

Indianapolis despatches have been
foreshadowing the "solidification" of
the United Mine Workers of America
with the Western Federation of Min-
ers, and the incorporation of the
"solidified" body with the American
Federation of Labor. The latest des-
patches announce the appointment of
a joint committee of the two miners'
organizations to perfect the "solidi-
fication," and the incorporation with
the A. F. of L. and justly announce
that the appointment of the said com-
mittee leaves no doubt of both con-
summations.

The announcement is being acclai-
med from two opposite quarters as a
wise move in behalf of Labor. There
can be no doubt of the sincerity, but
all the doubt in the world of the wis-
dom, of one set of acclamers—the
uninformed working masses; there can
be no doubt of the wisdom, but all
the doubt in the world of the sincer-
ity, of another set of acclamers—the
Top Capitalist.

Fact is the alleged "solidification"
spells increased fracture of the limbs
of Labor's body; the "incorporation"
with the A. F. of L. spells increased
subjection of Labor to the capitalist
thumb. In short, the "solidification"
and "incorporation" spell: "The Civic
Federation on top."

He who knows anything with re-
gard to the United Mine Workers of
America knows a number of things:—
He knows that, without the check-off
system, a system under which the em-
ployer acts as Financial Secretary for
the Union, the body could not be held
together; he knows that one of the
boasts of the Union's officers is the
large funds they have on deposit in
banks, that is, in spots where the
capitalist masters can conveniently
lay hands on them as loans with which
to purchase improved machinery that
displaces Labor in mines and else-
where; he knows that the "contract"
system, a system by which one Union
can be tied down to work while its
brothers are on strike, a system, in
other words, that compels mutual
scabbery of Union upon Union, is one
of the salient tenets upheld by the body's
officers; he knows that, as a conse-
quence of these and kindred tenets,
one wing of the Union, the bituminous
wing, scabbed it, had to scab it, in
fact was made to believe that it glori-
ously upheld the Cause of Labor when
it scabbed it upon the anthracite wing
by remaining at work during the an-
thracite strike. In short, he who
knows anything on the subject knows
that the United Mine Workers of
America is a type of exactly the oppo-
site of Solidified Labor: It is a type
of Ruptured Labor.—That much for
the U. M. W. of A.

As to the Western Federation of
Miners, it has generally enjoyed a
reputation for class-instinct, if not
for class-consciousness; some have
called it revolutionary spirit. Indeed,
it cannot be denied that more than
one of its constituent bodies deserved
the praise. If we look no further, if
there were nothing else to look into,
the question would come, "Which of
the two bodies will leave up the other;
will the U. M. W. of A. drag down
the W. F. of M., or will the W. F. of
M. draw up the U. M. W. of A.?" Op-
inion might differ as to the upshot; but
Hope might be justified, at least al-
lowed to spread its wings. Unfortun-
ately, there is more that demands
looking into than the general reputa-
tion of the W. F. of M.

He who knows anything about the
Western Federation of Miners also
knows a number of things:—He knows
that the W. F. of M. was the leading
factor to convene the Chicago conven-
tion of 1905, which launched the In-
dustrial Workers of the World, an eco-
nomic organization, broad-based over
the whole land, that recognizing the
historic mission of Unionism, called
upon the working class to unite upon
the political as well as the industrial
field, on the political to preach, propa-
gate, agitate for and organize the So-
cial Revolution in the open, and on the
economic field to "take and hold," or
execute the revolutionary act; he
knows that the very following year,
the President whom the I. W. W.
elected having been convicted not of
financial corruption only, but of down-
right reaction A. F. of L.-ward. Moyer,
Mahoney, O'Neill and others, all
of them leading officers of the W. F.
of M., and now leading forces in the
move to solidify with the U. M. W. of
A., took, under various pretexts, a
stand against the element which the
fought Shermanism, and with the aid
of various and devious devices suc-
ceeded in withdrawing the W. F. of M.
from the I. W. W., thus dealing the
first open and heavy blow to that
promising body. Nor is the knower
of all these things left at sea to under-
stand these things. He knows other
things, besides. He knows that at
the first, the constituent convention
of the I. W. W., the clause, subse-

quently inserted into the I. W. W.
constitution and which limits member-
ship to actual wage-earners, was kept
out by Moyer and Sullivan. He knows
that these two leading officers of the
W. F. of M. candidly stated that such
a clause would keep out many of them.
These not being secret, but matters of
common notoriety, they throw light
back upon the U. M. W. of A. re-
minding the watcher of events that,
of the long line of presidents of the
U. M. W. of A., few if any have not
been themselves owners of mining
property, thereby exploiters of Labor
on a smaller scale.

A consideration of all these facts
together throws light upon the pro-
posed consolidation and incorporation.

The struggles of old between the
mine owners, on the one hand, the
U. M. W. of A. on the other hand,
have not been struggles between cap-
italist class and working class. They
have been mainly struggles between
the Top-Capitalist and the officers of
the Union; in other words, they have
been struggles between large holders
of property and the small holders who
men the Union. The officers of the
Union have fought the employer not
as proletarians but as middle class
men. Of course, these officers fre-
quently used violent language. Violence
of phrases is a feature of the
small bourgeois. Did not Gov. Waite
of Colorado threaten to ride in blood
up to the stirrups of his horse if sil-
ver was not "given its rights"? The
"disturbed condition of the Labor
market" was due, not so much to pro-
letarian interests, as it was due to the
small bourgeois interests of the
officers. Periodically the class inter-
ests of the rank and file would break
through the crust of bourgeois notions,
which filtered down to them through
their officers. This aggravated the
situation. To remedy this state of
things the National Civic Federation
was intended. The "closer relations,"
established between the officers (small
bourgeois generally) and the Top-Cap-
italist brought the Unions "to order."
The bridge over which "peace" came
was the small bourgeois Union officer.

Can the "solidification" of the miners
be accomplished by a fusion with the
Labor-ruptured U. M. W. of A.? Ob-
viously, if the answer could at all be in
doubt, the fact that the "consolidation"
is not to take the U. M. W. of A. from
under the yoke of Gompers, the first
Vice-President of the National Civic
Federation, but is to place the neck of
the W. F. of M. into that yoke removes
all doubt. The move on the part of the
officers of the W. F. of M. is a move
against the rank and file of their own
organization.

No wonder the Top-Capitalist press ac-
claims the "solidification" and "incor-
poration"—they are wise.

The analysis here made may not be
popular. It may be unpopular even
among some of the rank and file of the
miners. That matters not. We are ready
to be told that we try to "dominate."
Every sane man is dominated—if he is
not dominated by facts to his interests,
he is dominated by facts against his in-
terests. This we know—whether at first
popular or not, the word of Socialism can
not reach the rank and file by a policy
of "howling with the wolves." To the
rank and file, miners and otherwise,
the warning is issued that the Civic
Federation has come out on top in
Indianapolis.

WAGES AND PROFITS.

Where They Both Come From — As
One Grows, Other Must Shrink.

Labor produces all wealth; capitalists
control labor and the wealth produced
by labor. The function of producing
wealth is to divide the product into two
portions; one to be retained by the la-
borer, the other to be retained by the
capitalist. The portion retained by the
laborer, is called wages; the portion re-
tained by the capitalist is called profit.

Labor produces all wealth, but can
purchase only such portion of its own
product as is meted out by the wage
fund. In other words, the consuming
power of the laboring class is limited
to such a portion of its own product as
equals the value of its wage. The re-
minder of the product is retained by the
capitalist class.

The progress of capitalist production
is marked by a constant decrease in
wages and the consuming power of labor
on the one hand, and, on the other hand,
it is distinguished by a corresponding
increase in the profits and consuming
power of the capitalist. In the primi-
tive stages of production, when tools
were owned and operated by indepen-
dent, single operators, the laborer and
the tool-operating capitalist were both
united in one person. That capitalist
class whose capital consisted entirely of
tools and raw material were identical
with the laboring class who operated the
tools. At this stage of mechanical pro-
duction the laborer owned the entire pro-
duct of his labor. The laborer-capitalist
sold his product for the full equivalent
of its value. Since labor was paid the

AT THE BIER OF BEN HANFORD

"De mortuis nil nisi bonum"—nothing
but praise is in order concerning the
dead—is one of those maxims which,
while laying claim to a high moral
standard, actually subserve an immoral
one. If death is a sanctifier, then death
would be the worst scourge to afflict
humanity. The evils done in life could
be fought; after death they could be
fought no longer; they would have be-
come sacrosanct. Infinitely wiser was
the old Egyptian policy: death rolled
back the curtain: the acts of the de-
ceased were summoned to the bar of the
conscience of the living.

While all this is true, this other is
true also—death justly chasteneth criti-
cism. While still alive, the deceased
might have defended himself: once his
lips are sealed in death, once his right
arm lies inert, severity might partake
of cowardice. A kick at the dead lion is
proverbially the vulgar-craven donkey's
act.

Obviously, duty to the living and
charity for the dead dictate a course
that avoids both extremes. This is all
the more imperative when the duty to
the living involves a great Cause in be-
half of which the deceased was a strug-
gler.

Ben Hanford was at one time a mem-
ber of the Socialist Labor Party. So
firmly did he adhere to the tenets which
the S. L. P. considered cardinal that he
resisted the shock of the night of July
10, 1899; and, when that night's events
dug sharp and deep the chasm that sepa-
rated the two conflicting camps, Hanford
was found and took his stand under the
symbol of the Uplifted Arm and Ham-
mer. Not many months later, when the
"Sun" strike offered him a lucrative com-
mittee post, Hanford deserted his colors,
leaped back over the chasm, and, as
usually happens in such cases, displayed
against his former comrades and the
principles he had upheld the peculiar
vindictiveness that characterizes the
apostate.

Those materialists, whose dry-as-dust
theory justifies the charge of the vision-
aries that materialism is purely grovel-
ing, will find in Ben Hanford's desertion
of, and subsequent unhandsome and gen-
erally undignified posture towards the
S. L. P., nothing but a confirmation of
materialism. They will see in his con-
duct nothing but one more proof that the
source of bread and butter determines
the tune of the singer. This would be a
mistaken judgment. In so far as Han-
ford's conduct illustrates the close con-
nection between the stomach and the
mind; in so far as it illustrates the truth
of the principle that, under class rule
conditions, not Man rules Property, but
Property Man—in so far as that is con-
cerned, the life of Hanford would have
contributed only cumulative evidence to
a principle that needs proof no longer.
But the dry-as-dust materialist errs, as
dogmatists ever do. Without detracting
from the material dictation to which
Hanford succumbed, there was something
else wholly immaterial that guided—and
in his instance misguided the man.

The special contribution that Ben
Hanford's life has made to the store of
the Revolutionary Movement is the
warning against Enthusiasm untempered
by Knowledge. Material needs are not
sufficient to account for Hanford's con-
duct. Hanford was an enthusiast; he
was an ideologist. He aimed at the
nobles—could not otherwise: he had
been too long in the S. L. P. to aim at
anything else; his heart felt warmly: it
resented keenly the wrongs of modern
society; it is conviction that speaks
when we say that Hanford would have
given his right arm, nay, both—we be-
lieve he would have given even his life—
if the sacrifice could have lifted the
incubus of Capitalism from the chest of
the Human Race. Unfortunately the
man was all sails and no ballast; all
heat under the pot and no meat in the
pot. His enthusiasm, his abnegation, his
devotion to the ideal were so little under
the control of the Mind that he lost all
sense between the goal and the means
to reach it. Thus his good qualities
turned against themselves. Wishing for
success, he chased it over the bogs;
anxious for Socialism he mistook mobs
for bodies, clatter for reasoning. Non-
sense for Sense. An untutored Colum-
bus, he mistook the Sargasso Sea for the
land that he so eagerly pursued, stepped
upon it, and went down with denuncia-
tions of the Columbus, who, better
tutored, opposed his thoughtless flight.

Pity of the good qualities of Ben Han-
ford! The fires under the empty pot
consumed themselves; the excessive can-
vas over the ill-loaded vessel capsize it.
Well may the S. L. P., at the bier of
him who once was one of its own, place a
wreath at the feet of the departed, with
the invocation that he may not have
erred in vain. That his error may serve
as a warning to others.

exact equivalent of its product it was
able to consume its entire product. Then
there was no surplus product in the
market, over-production; no thousands
unemployed and starving because they
had produced too much.—Exch.



UNCLE SAM AND BROTHER JONATHAN.

BROTHER JONATHAN—It does
seem to me that there is something
decidedly perverse in Socialism.

UNCLE SAM—That's something
new. As a rule Socialism is sniffed at
because it is taken to be too angelic.

B. J.—I don't think it ought to be
sniffed at; what ought to be done to it
is to burn it out.

U. S.—That's severe. And why this
severity?

B. J.—I'll tell you. There are thou-
sands upon thousands of people, say
hundreds of thousands, who are con-
tent with their lot, and submissive to
the existing order of things. I don't
say they are as happy as I'd like to see
them. But they are happy now with
their lot. Down comes Socialism upon
them, stirs the discontent, and turns
their happiness into unhappiness. I
say that such a thing is perverse.

U. S.—Let's see. You can't fly. You
are perfectly happy with your legs for
locomotion; down comes somebody
upon you and descants upon the great
pleasure that you could enjoy if you
only had wings, besides legs, and could
fly; and he prevails upon you so much
and he impresses you to such an ex-
tent with his arguments about the
pleasures you are foregoing for want
of wings that you cease to enjoy your
legs and actually grow miserable.

B. J.—Bravo, well put!

U. S.—And your understanding of
the effect of Socialist agitation is of
the nature of such agitation for wings?

B. J.—Exactly! Now, is not that
perverse?

U. S.—Yes; THAT would indeed be
perverse; but such is not Socialist
agitation.

B. J.—What else is it?

U. S.—Now, let's suppose this state
of things: You imagine you are in
good health, and are very happy in
that, nevertheless it is only appear-
ance; there is death gnawing at your
vitals; you have a tapeworm inside
you sucking up the substance of your
nourishment and undermining your
health; at times you feel a sense of
lassitude, but you get over that, your
recuperative powers not yet having
lost their elasticity, and you preserve
your happiness. Some knowing one
comes along and discovers the evi-
dence of the mischievous parasite in-
side of you; he tells you of it; informs
you of your danger, and thoroughly
arouses you out of your ignorance of
your condition into a thorough appre-
ciation of the danger you are in. Has
he not "destroyed your happiness?"

B. J.—He has for the moment; but
for my own good. What he tells me
makes me take measures to rid myself
of the parasite within me, and to be-
come positively happy.

U. S.—And that is good?

B. J.—Certainly.

U. S.—And such is the case with So-
cialism; and this is what it does for
those who enjoy the happiness of
stupor, are disturbed therein, and
aroused to rid themselves of a danger
not understood by them, but sure to
undo them if not overthrown.

B. J.—What danger?

U. S.—The danger of the existing of
a capitalist system. More insidiously
yet than the tapeworm undermines
the constitution of an individual, does the
capitalist system undermine the
health and, with it, the happiness of a
nation. It renders the living of the
working people, the masses, harder
and harder; it gathers their substance
into the hands of a small parasite
class; and the day will surely arrive
when it will knock them down for
good and all, unless that day is pre-
vented by the alarm signal given by
Socialism.

B. J. looks contemplative.

U. S.—The only perverseness in this
case is the conduct of the paid brood
of politicians, pulpiterers and profes-
sors, who seek to lull into security a
nation that is now being sucked dry
by day by the tapeworm of capitalism
which it ignorantly is carrying in its
inside.

Until the workers know Socialism they
are the hopeless victims of Capitalism
spread the light!

CORRESPONDENCE

(Correspondents who prefer to appear in print under an assumed name will attach such name to their communications, besides their own signature and address. None other will be recognized.)

DAILY PEOPLE'S 10TH ANNIVERSARY.

To the Daily and Weekly People:—A number of us, Canal Zone wage slaves, who recognize in the Daily and Weekly People and only in them, the weapons, and in the Socialist Labor Party principles the ammunition that can, must and will cause the overthrow of Capitalism together with its necessary concomitant, Wage Slavery, have decided to help our press by sending \$150.75 as a donation to the Daily People 10th Anniversary Fund. In making this contribution we recognize the fact that there are a large number of comrades wage slaves who would be as willing, and as glad as we, to do their part in support of their press were it not that they are Masterless. Therefore, we, who are fairly wailing in the luxury of the possession of a choice specimen of that much-sought-for "God anointed," "Divinely inspired" member of the "Directors of Industry" class, feel it incumbent upon us to make an extra effort for our press while we are in a position to do so, for some of us have distinct and keen recollections that during the S. P. Historical Era, (the Past) we found ourselves, and undisputable expectations of the future found us, in the same predicament as the absent-minded fellow who left home without taking any change with him, and didn't leave any behind.

We send greeting to all the comrades at home. Do your best, boys, to make the Daily People's 10th Anniversary a memorable one. You can count on us to do what we can.

Canal Zone Wage Slaves.
Panama, January 15.

A NOBLE CHALLENGE.

To the Daily and Weekly People:—Please find enclosed one more yearly and two 6 months' subscriptions for the Sunday edition of the Daily and the Weekly People. This order runs my number up to five on the One Thousand People Club. I am going to beat that "E. Jay" of Philadelphia. Let's all get into the running and run the list of subs up until we leave away in the rear those slanderous liars that say the Socialist Labor Party is dead.

Jas. H. Arnold.
Louisville, Ky., January 22.

"SQUABBLING AND MUDSLINGING."

To the Daily and Weekly People:—A comrade writes to me about a friend of his: "He is an S. P.; reads the 'Appeal to Reason.' I sent him The People and he says he 'frankly does not like it.' All the squabbling and mudslinging, etc., gets on his nerves. But he is one who talks, and so worth laboring with. Any man who will carry the movement on is worth converting."

That "squabbling and mudslinging" argument is one often met with and therefore worth while considering so as to be able to answer and knock it down when occasion arises. The people who hold that there is "squabbling and mudslinging" in our party press make a double mistake. In the first place they call a thing by a wrong name. The S. L. P. has always relentlessly denounced and exposed all freaks and frauds in the Socialist movement; but that is not "mudslinging" any more than the state attorney is mudslinging when he arraigns a criminal in the justice court. Secondly, those people are mistaken when they think that the battle for Socialism can be fought with an exchange of compliments and polite smiles. Rhetorical arguments and academic parlanca are very well for metaphysical controversies between well-mannered professors; virile language and hard blows beat the virtue movement that Socialism needs must be.

Such mistakes proceed from ignorance of the history of the movement in this country. Those people don't seem to know that nowhere is Socialism so contaminated with visionaries, freysies and dishonest people as it is here; they don't seem to know that such elements are as much, if not more, of a menace to the movement than the capitalists themselves.

On with the hammer blows!
J. Angulo.
Baltimore, Md., January 23.

THE RITUAL FITS.

To the Daily and Weekly People:—Since I moved to this place I discovered a little lodge of the Kraukens Kasse (Sick and Death Benefit Fund) that is made up entirely of "Volkszeitung" Genossen. I also discovered their ritual, at

the enrollment of new members.

When a new applicant for membership presents himself, the "Vorsitzender" (Chairman) rises, raps with his gavel, the half a baker's-dozen Genossen rise, and then the "Vorsitzender" asks the new applicant:

"Lesen Sie fleissig die 'Volkszeitung'!" (Do you diligently read the "Volkszeitung"?)

If the applicant answers: "Yo-o" ("Yes" a la Kaffer), then the "Vorsitzender" asks him:

"Glo-o-ben Sie Alles was drin steht?" (Do you believe everything it says?)

If the applicant answers: "Yo-o," then the "Vorsitzender" turns to the members and says:

"Colegen, ich glo-o-be der Mann ist dumm genug um zu unserer Kooperschaft zu gehoeren" (Comrades, I believe the man is stupid enough to deserve enrollment in our body). Whereupon he is enrolled.

Geo. P. Herrschaft.
Clifton, N. J., January 22.

THE MEAT STRIKES.

To the Daily and Weekly People:—Bellamy in his book "Equality" uses this expression: "People often exclaim at the blindness of participants when changes take place and wonder that they did not realize the portent of the events which immediately precede the changes and think they would have been wiser, but it is doubtful. We do not see the actual trend of events until the changes are about accomplished."

Now I do not claim to be a prophet, but there is an event of such deep significance taking place which I desire to call to your attention, and also to as many as can be reached through the medium of The People. I refer to the almost spontaneous agreement that was entered into by the factory operatives at Springfield, Mass., and Cleveland, Ohio, to abstain from the use of meat on account of the exactions of the Beef Trust, and to the necessary remedy. In that able address "What Means This Strike?" is set forth the case of a company of workmen who struck against the exactions of their employer and won their point. They consult together to obtain still further advantages, but while they are deliberating the matter the employer steals a march on them by obtaining and making use of a machine that can be made to take the place of the men. In this meat strike, however, there is no fear of such a catastrophe. The human stomach is the last resort. There is no substitute that can be provided to dispose of the beef products, and there is no appeal from the stomach's decision.

In the case of Cleveland and Springfield, the human stomachs have decided that they must fulfil their mission at a less demand upon the labor power of the human frame. Now if the human stomachs in the other parts of the country decide to submit to the exactions of the beef industry then Cleveland and Springfield stomachs will have to continue the strike permanently. But will the human stomachs outside of Cleveland and Springfield continue to submit to the continued exactions of the beef industries? I have no fear but that the example set for them will be contagious and that others will fall in line. In the address aforesaid the principle is developed that one point won only incites to further efforts along the same lines, so therefore the only logical stopping place will be the entire surrender of the beef industry and its operation on a basis of benefit to the workers therein.

C. B. Wells.
New Haven, Conn., January 23.

GREETINGS.

To the Daily and Weekly People:—Not being at present in a position where I can do much if anything in securing readers to our party press I will do the next best possible by forwarding money order for ten dollars towards the operating fund.

We put in a stunt of seven days a week here and the slaves are satisfied with present conditions, being permeated with the idea of becoming at some future time petty grafters so there is small hope of getting them to study our literature.

Congratulations to the N. E. C. on their able address to the membership in Daily People of January 4th. A word as to a collection of editorials in book form: it is an excellent idea and would be a splendid addition to our literature. Greetings to the dear old People. It has the men and women who can't have the right kind of material to the quins-

formed while the fakirs and slummites are squealing and squirming.

E. W. Collins.
Gem, Idaho, January 18.

STUCK PIGS SQUEALING IN 'FRISCO.

To the Daily and Weekly People:—J. J. Connolly spoke at the S. P. meeting Sunday evening, January 16th, in San Francisco. The subject was "Socialism, Ireland, and Religion." He started by telling his audience that he was going to deliver a lecture the first of its kind in San Francisco. "You have had Socialism explained to you from a religious and a material point of view, but never from an Irish viewpoint." He then launched forth into a harangue on Connolly and Ireland; how much faith his countrymen had in him by requesting him to stand for the election of the Labor Council paper of Dublin; that he was almost elected; that they had confidence in him, although he was 3,000 miles away. He then told a few jokes, and launched into economics, using phrases from "What Means This Strike?" and misquoting them to suit his own purpose. The main part of the speech was about himself, that he is an Irishman and a Catholic. He closed by making an appeal to buy his sub. cards for the "Harp," which he was going to publish in Ireland. (I suppose it is the same "harp" that tore through Cooper Square, and now lands in Ireland.) He spoke on the two wings of the labor movement.

The first question asked him was, what economic organization he thought the workers should join? He said that that could best be answered by stating that he belonged to the I. W. W. He was then asked the position of the S. P. on the union question. He answered that the S. P. was neutral on that question, as they are only a political organization, and that the economic organization could take care of itself. He was further asked if he were opposed to the translation of Bebel's "Woman." He said yes, that he thought it was a lewd book, and he asked if anyone knows anyone that has become a Socialist by reading the book. The floor was thrown open for 5 minute talks. A. Anderson took the platform and began by saying he was not an Irishman, but that he saw Ireland. He then took up Connolly and the two wings of the labor movement, and the general rumpus now going on in the S. P. where some of the intellectuals are advocating a labor party in England, and that it was not necessary to go over to England to know that; that if the S. P. were consistent it would go out of business and join the Union Labor party as organized in San Francisco. The working class of San Francisco knew what to expect from the Union Labor party, as they had the experience of the past; the Union Labor party was the logical outcome of the teachings of the S. P. He then turned to Connolly and asked him how he, as an S. P. man, could reconcile his position by being in a political party, and at the same time advocate and belong to an organization that denies political action, a la the "I-am-a-bum" crowd, and how the S. P. could have two wings when it stood for political action only. Anderson asked the workers to investigate the position of the S. P. and then use their own judgment whether or not the S. P. is worthy of the support of the working class, and whether it represents the working class or not; that as far as Irish history is concerned it is well to know it, but it is not necessary to make an especial study of it; that the working class must study the economic development of the country wherein they live, as to the speaker, "I leave him to you to investigate his record on this side, and in Ireland and judge for yourselves."

Schulberg, partly on the platform and partly in the air, began by denouncing the S. L. P., although the S. L. P. had not been mentioned all evening. He said that the S. L. P. would not give a man a chance to get up when he is down, but would keep him down, while the S. P. would raise a man and give him a chance to get up again, (in other words, when anyone has betrayed the working class the S. P. will receive him with open arms for such betrayal and give him further chances to betray.) He was afraid as to who that "insignificant man" was who spoke from this platform, (although the chairman announced, Anderson's name from the platform) and he claimed that he was one who took an active part in having the political clause eliminated from the preamble of the I. W. W.; that De Leon has his spies all over, but the S. L. P. did not amount to anything anyhow. Upon leaving the platform a remark was heard by one of the audience: "Every crook squeals like a stuck pig, when stuck with the truth, and you are one."

Connolly then closed by launching into the S. L. P. and De Leon. He said the only charge they had against him was that he asked a woman to wash his socks, and that De Leon was scabbing on the Pinkertons by doing the work for "nothing" (it sounded as if he was afraid of losing his job), and that the S. L. P.

was too narrow, while the S. P. was broad and could tolerate difference of opinion. Although Anderson was not known to them, it did not take them long to know that they were dealing with an S. L. P. man.

What can one expect from such as they. Before the meeting in S. P. headquarters, Connolly stated that he "was born a slum, raised a slum, and is still a slum."

All in all, they were a very sore lot at that meeting.

One Who Was There.
San Francisco, Calif., January 20.

S. P. "EDUCATION" AND "FREE SPEECH."

To the Daily and Weekly People:—Last Sunday's meeting at Morning Star Hall in this city was addressed by J. Robinson who spoke on the Single Tax. There was an interesting discussion which lasted for over two hours and the S. L. P. fired some good shots into the opposition.

In the evening several of the comrades attended a lecture delivered by J. Hughes of the Socialist party and "learned some pointers."

Hughes talked on the "Development of Machinery." A more appropriate name for the subject would have been, the development of the S. P. Up to now all of the agitators and educators of the Working Class have been on the wrong track, if Mr. Hughes is right. Industrial Unionism is down and out for fair. Listen to him!

"The expert organizers of industry are, and will always be, completely under control of the capitalists. Therefore the workers must learn engineering, etc., so that they can displace the experts and take over and run the industries themselves when the time comes." Hughes is conducting classes with this end in view.

Utopianism is too tame a word for this latest offshoot. Ignoring the material environment which has forced him into the Socialist Movement, and that through the modern system of technical education, I. C. S., etc., the market is flooded with "expert organizers of industry" brought down near the level of other laborers, this latest Moses offers to lead us out of bondage via the "Expert Organizers" route. And yet I have heard that Local Philadelphia is one of the most revolutionary in the S. P. If it is, God help the S. P., for nothing can save it!

Of course there were questions. S. L. P. "disrupters" were present. The first questioner said that the natural question arising in the mind of a listener would be "How long will it take the S. P. to drill its members sufficiently to run the industries and then how long will it take them to get the rest of the working class to believe that they, the S. P., can run the industries?"

The next question was, "Doesn't the lecturer know that the modern educational system is gutting the market and forcing the 'expert' to recognize his class interest to be the same as all other branches in industry, and that the Industrial Union will include them in its organization?"

Hughes in reply said, first, that the I. C. S. did not train men sufficiently to organize industry; that only the college could do that, which upsets his own theory. Then he said that political pull was a great factor in their getting jobs, and that under no circumstances would they ever be organizable.

Another question was asked on the social nature of Labor and was replied to with a story of a whole plant being tied up until an assistant chief engineer could be got out of bed to fix a commutator, and of course, the questioner asked, "What if the assistant chief had died?"

Up to this time the proceedings had been perfectly orderly; and the lecturer had accepted the questions in good faith and replied courteously, when up jumped Marcellus Wait (a Kang) and announced among other things, that if no one else would, he would throw us out. Then Ed. Moore, the chairman, took charge. We were denounced as "Damned Scabs," "Disrupters!" "Fanatics!" "Pinkerton Spies!" "Thugs!" etc., and the meeting broke up. Moore continued to rave and foam at the mouth, and when an S. L. P. man drew the attention of those present to the strong arguments made by him, Moore, he shouted, "Look at the size of his head, this, that dares to talk here." An S. P. man then took a hand and protested vigorously against Moore's vicious tactics, but he was silenced with "You keep damned quiet and don't dare to interfere, or you will get yours." Then somebody put out the gas and left us in the dark.

After it was over Moore told Comrade Fennel to be careful not to come there with us again or he would get a share of what was in store for us.

No doubt some readers of The People will not like the language in this letter but I have stated bare facts; as they can find out for themselves if they ask any intelligent question at an S. P. meeting.

R. McLure.
Philadelphia, January 25.

BEWARE OF THE HAT

Street Collection Grafting—Red Fire for Revenue—Hat-Passers Hatred for the S. L. P., Which Flashes a Light into the Dark Where They Divide Up.

Seattle, Wash., January 20.—The many schisms of the labor movement taking upon themselves proselytizing among the working class, seem to centre their efforts upon "Hamburger Row." Whereas, these men in former affiliations contented themselves with raising funds through the sale of literature, a more direct method seems now necessary for their ends. Of late there have been upheavals among the soap-box fraternity; and the concomitant appearance of new banners specially suited to produce the precarious living from the nickles and dimes an unthinking public releases. Street collections have raised their

HYDRA-HEADED GRAFT.

In street meetings held by independent haranguers against employment "Sharks," the collections were started for several ephemeral and never attempted objects,—the money, nevertheless, being put by these independent "Boxers" to convenient uses. The extreme convenience of this vehicle for maintenance could not but appeal to the professional "Boxer," once the sweetness of this "Manna from Heaven" tickled his palate. A year has now passed since these independent "Boxers" discovered how to puff their cheeks and cause this "manna" to drop into the hat.

THE SYMBOL OF THE HAT.

Not long was it for other professional (and right jealous) "Boxers" to learn of the right good cheer to be had at that comfortable Inn, the Sign of the Hat. Th's good hostelry was destined to become loyally patronized by

HABITUAL WORD-TIPLERS.

whose professional seal was thereby much increased to uncover ever fresh causes for enthusiasm. They had discovered

ENTHUSIASM AN ASSET

to be coined from the unthinking droppers of nickles and dimes. To this coinage was developed all the latent skill of the nascent Hat-Passers, until the profession has discovered its own technique to eliminate the chances. The institution of the Hat-Passer on "Hamburger Row" seems established to stay until starved out in a coin famine of empty, tho' pleading, hats.

THE BURNING OF RED FIRE IN RED WORDS

is a feat of legerdemain so simple to the professional Hat-Passing "Boxer" that it is kept a part of his nightly repertoire of unwearied repetition. To the "Boxer" thoughts have a money value; and a new thought cannot be come up with every day. Still, the hat must never weary; for tho' the idea be old and the tale retold, is not the crowd ever new? How much less wearying to the "Boxer" that the kaleidoscopic frontier changes his crowd so that his stale story may serve a six-month? A proverb of the Hat-Passer runs thus: "He that is unsparing in language, sparing in thought, and untrifling with the hat passeth many hours of good cheer at the Inn of our good patron, the Hat. Blessed be Saint Hattie!"

THE SIGN OF THE HAT

is the distinguishing feature of all these professional "Boxers," who infest "Hamburger Row" like a virulent breath from a plague. The free-lance begging organizations of the "I Would Wish," and the "U Would Want" have been having a special Hat-Passing Campaign for the very real prize of trying to kill the other fellow's paper. Now, the pot is calling the kettle black. As long as the "I Would's" kept their paper in Spokane, they were lovely; and the much advertised "so different" variety of the "U Would's" kept the Hat warm on "Hamburger Row." When the two papers were sold here in opposition in a field too narrow for one, the "U Would's" ceased to extol the "I Would's." The "Boxers" threw literary bricks; and their newsboys cried down, the one the "Hallelujah Bumshell," the other the "Beggars Dopesheet." An angry rasal was telling the truth about a rival. And the S. L. P. echoed to one and all

BEWARE OF THE HAT.

Now, that there was no longer anything in Spokane to collect for, two women had to be sent there (observing the ordinance by talking outside the fire-limits) so that their husbands could pass the hat for them: O sublime confidence in the thoughtless dime-droppers! Of the making of

LETTER-BOX

OFF-HAND ANSWERS TO CORRESPONDENTS.

NO QUESTIONS WILL BE CONSIDERED THAT COME IN ANONYMOUS LETTERS. ALL LETTERS MUST CARRY A BONA FIDE SIGNATURE AND ADDRESS.

S. A., SAN FRANCISCO, CALIF.—The definition of a Fabian Socialist as "one who opposes political as well as economic action" would not be correct. Fabianism, as we size it up, should be defined as "a policy to effect revolutions by a talkfest," leaving to others to apply the instruction imparted by the talkfest in such way as they may find most congenial to their several temperaments.

E. B., DETROIT, MICH.—The g in gens should be pronounced hard; not as if the word were spelled jens.—Next question next week.

D. B. M., GRANITE, OKLA.—The fine arts are the plastic arts—sculpture, painting, etc. The industrial arts are the scientific acquisitions applicable and applied to production.

G. W. W., WATERBURY, CONN.—Did you ever stop to consider the difference there is between an oyster, eaten by a fish, and that same oyster, with a hook inserted into it, and swallowed by the same fish? In the former instance the oyster is food, nourishing to the fish; in the latter instance the oyster is bait, killing to the fish. That is the difference between S. L. P. literature, furnished by the S. L. P. organs, and shreds of the same literature plagiarized by S. P. organs. In the former case the literature is food for the mind, in the latter bait.

M. H. E., NEW YORK.—If the labor fakirs got away with actual wealth, relieving them from poverty, instead of selling their birth right for mere bones at which to gnaw, and which keep them in poverty, then they would not exercise the demoralizing influence that they do upon the masses. The masses would soon realize that those plums are for the few, and would close ranks for their own deliverance. As it is, bones can be numberless. Hence numerous individuals snap at them.

O. F., COLUMBUS, O.—In the matter of gold coinage, no more than in the weaving of a yard of cloth, is the fact of the value, imparted by labor-power, considered. The law of exchange value teaches that when the gold is ready coined, or the yard of cloth is ready woven, the amount that each exchanges for with the other is determined by the labor power socially necessary for their production. If the labor power socially necessary for the production of the gold increases, then a smaller amount of the coin equals the same former amount of the cloth; if the labor power, socially necessary for the production of the cloth increases, then a smaller amount of the cloth equals the same former amount of the gold. Similarly if the labor power socially necessary for the production of either decreases; in that case a larger

many fools there is no end! Yet even a "dime-dropper" may learn something. He is not

A FOOL ALL THE TIME.

even if he is careless of getting some value for money given. A proof that he is learning is the very marked dwindling in the collections: where the S. L. P. reiterates the graft in passing the hat. The ire of the professional "Boxer" begging Hat-Passer, at the S. L. P. exposures of collection graft, fills him with such a volume of passionate words, like unto threatened apoplexy, that the sight of this word-gust is delectable. One of these Passionate Pilgrims of the Talkwalk has a cue to bewail the S. L. P.'s unrighteousness in criticism. His part in the high comedy is unique, not to say original, that of a

GABFEST SOLOIST IN THE MINOR KEY.

O, so precious is the gift of bewailing! So feeling for the crowd, and so touching to the pockets, are the sad notes of the minor chord! To the Hat-Passer all things are beautiful, in coin.

E. H. Fogarty.

DON'T BUY
SALI-CO
— For —
Rheumatism
until you have tried a Free Trial Sample. Address
H. L. BERGER, Ph.G.
Druggist.
2nd Ave. & 96th St., N. Y.

quantity of either would equal the same quantity of the other.

"STUDENT," LOS ANGELES, CALIF.—The man who, in a discussion, will allow himself to be drawn away from the facts that are undeniable, and which alone are pertinent to the question, and allows side allegations to be forced upon him which are not authentic, and which, even if authentic, are immaterial to the main issue,—that man is beaten before he starts.

L. P., ATTLEBORO, MASS.—The official report of the National Secretary of the S. P., made last December, places the S. P. membership at 40,100 and admits a decline; before that 52,000 members were being claimed. Last fall Berger at the Berlin meeting which he addressed claimed 60,000 members.

S. B., NEW BEDFORD, MASS.—Open any reliable book on history. Even if the historian is not aware of the import of what he says, he will be seen pouring out facts that prove material interests are, controllingly, whatever the individual exceptions may be, uppermost in the masses' mind. Take Macaulay, for instance. He describes how the Anglican clergy had suffered in their livings in the Cromwellian days, and how, after the restoration, "passive obedience" became a leading tenet with them. Passive obedience taught, namely, submission to the King; and Macaulay says that the Anglican clergy "preached about the duty of passive obedience at least as often and as zealously as about the Trinity or the Atonement." Passive obedience rendered secure the livings of the clergy.

R. V. N., MARINERS' HARBOR, N. Y.—If the articles on the cheapening of gold are of moderate length and at all sound they will be welcome.

J. A., BALTIMORE, IND.—It could hardly be said that the gypsies at present live under a gentle regime. At best they are living under the shreds of the shreds of customs in force under the gens period.

E. A., NEWARK, N. J.—1st. The "Volkszeitung" is over thirty years in existence. 2nd. The S. P. vote in New York City, proper, was 6,000.

F. S., CINCINNATI, O.; A. E. R., BOSTON, MASS.; C. C. C., PLEASANTVILLE, N. Y.; H. B. S., HAMILTON, CANADA; B. R., BUFFALO, N. Y.; R. C., SPOKANE, WASH.; S. A. J. S., BRIDGEPORT, CONN.; E. B., COLUMBUS, O.; J. L., MINNEAPOLIS, MINN.; G. A., MONTCLAIR, COLO.; F. C. R., MONTCLAIR, COLO.; G. A. J., EAST ST. LOUIS, ILL.; O. A. D., SAN JOSE, CALIF.—Matter received.

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or
Facts vs. Fiction

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28 City Hall Place, N. Y. City.

CANADIAN S. L. P., Philip Courtenay,
National Secretary, 144 Duchess av-
enue, London, Ont.

NEW YORK LABOR NEWS CO., the
Party's Literary Agency, 28 City Hall
Place, N. Y. City.

NOTICE—For technical reasons no
Party announcements can go in that
are not in this office by Tuesday,
8 p. m.

N. E. C. SUB-COMMITTEE.

Regular meeting was held at Na-
tional Headquarters, Wednesday even-
ing, January 26, Mittberg in the
chair. Present: Rosenberg, Mitt-
berg, Machauer, Butterworth, Lefko-
vitz, Sigmarovitz, Hall, Lafferty,
Schwartz, Weiss and Ball. Absent:
Sweeney, Deutsch, Kihn. Absent and
excused: Schrafft. Financial report:
Receipts, \$107.38; expenditures, \$58.62.

National Secretary reported on the
terms of proposed lease on the present
building containing the Party's plant,
and the same being satisfactory, he
was authorized to sign same, upon
motion of Rosenberg, seconded by Laf-
ferty. National Secretary reported on
application of the South Slavonian
Federation to have the property of its
official organ taken over by the N.E.C.
Action deferred pending arrival of fur-
ther information. National Secretary
also reported that he had received a
request from Dr. Paul S. Kaplan of
New York City, requesting that Party
representatives be sent to a conference
for the purpose of organizing a com-
mittee which shall arrange a tour for
Vladimir Borzitsky, the Russian revolu-
tionist in America; that he had re-
ceived J. Schlossberg and J. Kren-
well as delegates to said conference,
and that they were instructed to re-
port back. Upon motion of Lefkovitz,
seconded by Ball, the action of the
Secretary was approved.

Communications from:—Hungarian
Socialist Labor Federation announcing
compliance with the decision of the
N. E. C. and comment upon same from
the Executive Committee; moved by
Lefkovitz, seconded by Sigmarovitz:
"That communication be received and
the matter allowed to rest; for the
coming convention of the Federation";
carried. A. Gillhaus, San Francisco,
Calif., regarding organization and agi-
tation in that city, also Hungarian
Federation Section's approval of the
N. E. C. decision. Gerald Sherwood,
St. Paul, Minn., approval of N. E. C.'s
attitude against "I-am-a-bumism." J.
W. Stewart, Tucson, Ariz., requesting
chapter application. A. E. Safford,
Gulfport, Me., Hungarian Branch, Sec-
tion Cook County, Ill., Sections Hous-
ton, Tex., Winona, Minn., Salem,
Mass., Rosanoke, Va., Eureka, Calif.,
Tacoma, Wash., Hingham, Wash., re-
mitting on International Socialist Bu-
reau dues. Section Portland, Ore.,
Minnesota S. E. C., Connecticut S. E. C.,
Wisconsin S. E. C., Massachusetts
S. E. C., ordering due stamps. Sec-
tions Boston, Mass., Hartford, Conn.,
election of officers; Illinois S. E. C.,
same matter. W. E. Kern and Charles
Pierson, New Orleans, La., regarding
conditions for Party organization.
Section Phoenix, Ariz., regarding
speaker: Joseph Scheldier, St. Louis,
Mo., regarding agitation; G. F. Wein-
stein, South Easton, Mass., regarding
Lettish Federation matters; Minnesota
S. E. C., regarding spring campaign
and speaker; Washington S. E. C.,
regarding speaker; Connecticut S. E. C.,
reinstating J. O. Johnson who was
expelled by Section Bridgeport, Conn.,
Texas S. E. C., regarding Spanish
literature; California S. E. C., re-
garding organization in the state. Sec-
tion Cook County, Ill., vote on motions
to change the Party's Constitution
relative to Language Federations.
Result: Both motion have been de-
fected, and the Constitution remains
as it is. Anders Anderson of Section
Kings County, N. Y., application for
credentials as delegate to International
Socialist Congress; moved by Hall,
seconded by Sigmarovitz: "That appli-
cation be placed on file until after
regular delegates have been elected";
carried. Lefkovitz protested against
the use of the word "reported" in con-
nection with his name and the Hun-
garian Federation matter in the min-
utes of the last session, and it was
moved by Sigmarovitz, seconded by
Lafferty: "That the minutes be cor-
rected by substituting the word 'in-
formed' for the word 'reported'." Car-
ried.

Adjournment 10:30 p. m.
John Hall, Secretary.

Watch the label on your paper. It
will tell you when your subscription
expires. First number indicates the
month, second, the day, third, the year.

NEW YORK S. E. C.

A regular meeting of the New York
State Executive Committee, Socialist
Labor Party, was held on FRIDAY
evening, January 21, at 28 City Hall
Place, Manhattan, with A. Grieb in the
chair; others present, Scheuerer, Hilt-
ner, Kuhn and Moonella; absent, Wil-
son, Donohue, Walters and Johnson.

Minutes of the previous meeting
adopted as read.

The secretary reported receipt of
letter from Section Rensselaer advis-
ing in regard to election of new officers;
received new form financial re-
ports from Sections Onondaga and
Schenectady; from Jamestown, regard-
ing dates for Reinstein, to which the
Secretary replied; from the Secretary,
regarding Notaryship; from Section
New York County, on small vote on
candidates for N. E. C., and suggesting
censure for Sections not voting; that
Reinstein dates had to be called off, but
he would stop over on his way home at
Schenectady and Syracuse; submitted
list of names of probable available No-
taries. Report of Secretary received
and actions approved.

Action of Committee on Report: Re-
garding letter from Section New York
County, decided that before Sections
be censured for failure to vote, the Sec-
retary to ascertain the reasons there-
for; also, that where general votes are
sent by letter mail, there is no reason
for again notifying Sections by mail
that vote is about to close; that the
notice which Secretary inserts in official
organ just prior to close of votes be
considered sufficient, except where such
matters are originally sent out by other
than letter mail.

The committee on devising ways and
means to raise funds reported the agi-
tation fund coupons were now in the
printer's hands and would be ready for
distribution within a few days; the
committee was authorized to send mat-
ter out and get same into circulation.

Financial report for December: Re-
ceipts, \$39.80; expenses, \$71.37, deficit,
\$31.57.

Next meeting takes place Friday, Feb-
ruary 18.

Meeting adjourned.
Edmund Moonella, Secretary.

CONNECTICUT S. E. C.

A meeting of the Connecticut S. E. C.,
Socialist Labor Party, was held at Hart-
ford on Thursday, January 18, with
Martin Stauss of Rockville in the chair.
All members were present. J. Marek
of New Haven, also present.

Minutes of previous meeting adopted
as read.

Communications from Massachusetts
S. E. C., regarding organization on the
road in three states, Connecticut, Mas-
sachusetts and Rhode Island. From Sec-
tion Mystic, sending list of the newly
elected officers, \$2 for due stamps, fi-
nancial report and regarding Interna-
tional Socialist Bureau dues. From Gus-
tave Langner sending \$1.95 for dues.
From Section Middletown, sending \$3
for due stamps, financial report and
regarding International Socialist Bu-
reau dues. From National Secretary
Paul Augustine, regarding legal matters
and Bridgeport Section. From Section
Bridgeport, sending charges against Ju-
lius O. Johnson and his expulsion as
member of the Section. From J. Marek,
New Haven, regarding Bridgeport
Section matters. From Julius O. John-
son, Bridgeport, sending appeal in his
case. From Section Hartford, sending
\$6 for due stamps.

J. Marek, N. E. C. member, reported
about the N. E. C. meetings and about
the Bridgeport Section matters.

Financial report, income, \$3; expenses,
\$13.80; balance on hand on January 1,
\$97.03.

Motion carried that we go into three
state plan as proposed by the S. E. C.
of Massachusetts.

S. E. C. examined the charges made
by Section Bridgeport against Julius O.
Johnson carefully and came to the con-
clusion that Section Bridgeport has to
take in Julius O. Johnson as member
again.

No further business on hand, the
meeting adjourned.

Frank Knotek,
Recording Secretary.

CALIFORNIA S. E. C.

Regular meeting of California
S. E. C. held on January 18. All pres-
ent except Mrs. Corker. Jas. C. Hurley
elected chairman.

Minutes of last meeting read and
adopted.

Committee then adjourned sine die
to give way to newly elected Commit-
tee.

Credentials of new Committee were
read as follows: F. E. Appel, A. De-
muth, Geo. Edwards, Louis C. Haller,
Jas. C. Hurley, Joe Levoy and H. J.
Schade. All present. Hurley elected
chairman; Louis C. Haller re-elected
State Secretary-Treasurer; A. Demuth
recording secretary.

Warrants were ordered drawn as fol-
lows: for 300 due stamps, \$14, for rent
of hall two months \$5, for postage \$3.
Financial report of secretary was read

as follows: Cash on hand January
1, '09, \$12.74; receipts for the year,
\$155.25; total, \$168.99. Disbursements,
\$133.20; balance on hand January 1,
1910, \$35.79. Financial report of Or-
ganizer Gillhaus: Receipts from
S. E. C. and donations from Sections
and members, \$91.75; for subscriptions
to Party press, \$49.75; from sale of
literature, \$69.40; total, \$210.90; dis-
bursements: \$190.45; on hand January
1, 1910, \$20.45.

Communications:—Letter from Sec-
tion San Jose, reporting good work
done by Organizer Gillhaus, also hav-
ing taken in two new members and ex-
pecting some activity among members
in future. Several communications
were read from Organizer Gillhaus
about conditions and work done in San
Francisco and vicinity, also inclosing
a circular letter sent by Section San
Francisco to readers of Party press,
appealing for support in propaganda
work.

Application from Carl F. Lessing for
member-at-large; laid over for investi-
gation. Decided that S. E. C. meet
hereafter once a month, the first Tues-
day in the month.

Adjourned.

A. Demuth, Rec. Secy.

COLORADO S. E. C.

A regular meeting of the Colorado
S. E. C. was held on January 20, with
comrade J. W. Hawkins in the chair.

Minutes of previous meeting were
read and adopted.

Correspondence:—Letter from Na-
tional Secretary on party matters. From
J. D. De Shazer, Durango, the newly
elected N. E. C. member, acknowledg-
ing receipt of credentials and sending
money for dues and assessments. From
W. J. Miller of Pueblo with 50 cents
contribution for International Bureau
dues. From J. W. Devoe of Montrose
sending money for dues, assessment and
Weekly People subscription. From Na-
tional Secretary of the Scandinavian So-
cialist Labor Federation acknowledging
receipt of money for literature ordered
and giving some information of the work
of the Federation.

On motion bills were allowed for
postage, 50 cents and for envelopes 65
cents. Various matters were then dis-
cussed, no definite action taken. Meet-
ing adjourned.

Secretary.

SECTION EL PASO, TEXAS.

Section El Paso, Texas, S. L. P.,
holds discussion meetings in the Eng-
lish and the Spanish languages every
Sunday, 3:30 p. m., at 708 Park street,
Room 7. (Take Second Ward car and
get off at 7th and Park streets.) El
Paso readers of the Weekly People are
urged to attend and bring their friends.

Regular business meetings are held
at the above address every second and
fourth Wednesdays of each month, 7:45
p. m. Members should not fail to at-
tend regularly and bring applicants.

Organizer.

OHIO SECTIONS AND MEMBERS-
AT-LARGE, ATTENTION.

The work and activity of the State
Executive Committee of Ohio have
been somewhat neglected during the
last three or four months, due to the
fact that the previous secretary, Ed-
ward Folster, through circumstances
over which he had no control, was un-
able to attend to the duties of his office
as the importance of these duties de-
mands.

In view of these facts, the under-
signed was elected to fill the place for
the rest of the term. He will do all
in his power to revive the Party's
activity in the State, but will and
can only be successful if he can count
upon the co-operation of the members
in the state.

All sections and members-at-large
are requested to address all communi-
cations and send all money, intended
for the State Executive Committee,
from now on to the undersigned. Al-
together, now, to make the year 1910
one of the most successful in the his-
tory of the State's movement.

Richard Koepfel,

1866 Ontario Street, Cleveland, O.

.. Antipatriotism ..

Celebrated address of Gustave
Herve at the close of his trial
for Anti-Militarist Activity, be-
fore the jury of La Seine.

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HAVE YOU JOINED?

There is Going to Be an Enlarged
Propaganda Brigade at Work Very
Soon—Join It.

Names for enrollment in the Daily
People Tenth Anniversary Propaganda
Club are coming in. These names will
be listed on cards, and the subs as
sent will be credited to the senders.
When the propagandists have com-
pleted the task: subscriptions to the
amount of five dollars from each, the
names will be announced.

Those sending subs under this plan
should note them "Tenth Anniver-
sary." This week, however, we will
send out the special Tenth Anniver-
sary sub blanks which do not require
the notation aforesaid.

From this week and on we shall
expect a bigger list of those sending
two or more subs than the one for last
week which follows:

R. Williamson, Adamsville, Ala. . . 8
A. Gillhaus, San Francisco, Cal. . . 8
A. Ralph, San Francisco, Cal. . . 2
Section Denver, Colo. . . 3
A. Hedlin, Bridgeport, Conn. . . 3
F. Knotek, Hartford, Conn. . . 11
J. H. Arnold, Louisville, Ky. . . 3
H. Westall, Boston, Mass. . . 2
H. Younger, Brockton, Mass. . . 2
C. H. Tobin, No. Attleboro, Mass. . . 2
F. Brown, Cleveland, O. . . 4
J. Steiger, Hamilton, O. . . 2
R. McLure, Phila., Pa. . . 2
Geo. Franklin, Spokane, Wash. . . 2
J. McCall, Tacoma, Wash. . . 2
H. Cody, Panama . . . 13
H. B. Simpson, Hamilton, Ont. . . 8

Prepaid Cards sold:—Denver, Colo.,
\$16.00; St. Paul, Minn., \$5.00; De-
troit, Mich., \$1.75.

LABOR NEWS NOTES.

We expect to send the printed sheets
of "Franz von Sickingen" to the bind-
ers this week. Work on the next Sue
story has been progressing and it will
soon be ready for printing.

The Sue stories are making their
way wherever there are active com-
rades pushing them. Kircher, of
Cleveland, O., is in again with an or-
der for \$15.00; Ross Eisenberg, Cin-
cinnati, got two sets last week and
takes two more sets this week. Edin-
burgh, Scotland, sends \$9.14 for Sue
books; Hartford, Conn., \$12.20 for Sue
books and pamphlets; Comrade But-
terworth of Paterson, N. J., looks after
Sue book sales there, \$7.60 from him;
Comrade Corregan finds that Syracuse
can be interested, and sends an order
for \$4.00; Mystic, Iowa, must be a
pretty good little place, or maybe it is

BUFFALO PEDRO PARTY.

Section Buffalo, Socialist Labor Part-
y, will hold a Pedro Party and dance
on SATURDAY, February 5th, at 8
p. m., at Florence Parlors, 527 Main
street. Readers of the Daily and
Weekly People and their friends are
invited to attend.

The entertainment committee prom-
ises all a good time. Admission 15
cents.

ATTLEBORO, MASS., ATTENTION.

Section Attleboro, S. L. P., will hold
its regular business meetings on the
second and fourth Sundays, 4 p. m.,
of every month at the headquarters, 15
County street. The Club will be open
every evening from 7 to 9:30, except
Sunday, for reading papers, magazines
and books on Socialism and other
subjects.

On Sunday evenings at 7 p. m. there
will be discussions on political and eco-
nomic subjects. The next subject for
discussion will be as follows:
Sunday, February 6:—"Is the Social-
ist Party a socialist party?"

Opponents are invited.
Other subjects for discussion will be
advertised later.

M. J. Brohen,
Secretary.

CLEVELAND LECTURE ON HIGH
PRICES.

A mass meeting has been called by
Section Cleveland, S. L. P., to take
place SUNDAY, February 6, 3 p. m.,
at headquarters, 1366 Ontario street,
near St. Clair avenue. J. O. Goerke
will lecture on the timely subject:
"The Real Causes of High Prices." The
members should make this meeting
a great success by inviting their
friends, neighbors and shopmates.
Readers of the Daily and Weekly Peo-
ple are specially invited.

Agitation Committee.

The New York Labor News Company
is the literary agency of the Socialist
Labor Party. It prints nothing but
sound Socialist literature.

that we have a pretty good man there
in Comrade Fryhoff, who not only
pushes the Daily and Weekly People,
but Labor News as well; an order for
\$6.75 from him.

In Houston, Texas, the Sue stories
are going, comrade Nelson ordering
\$5.60; F. G. Moore of St. Louis, can do
more than ask pertinent questions, he
sends \$3.00 for Sue books. Section
New York, 6.40, Boston, \$5.60; Balti-
more, \$4.10. Orders of more than one
dollar and less than two dollars, from
Jamestown, N. Y., London, Ont., Med-
ford, Mass., Providence, R. I., Phila.,
Pa., Fall River, Mass., Cohasset, O.,
Reading, Pa., Attleboro, Mass.

Don't sit on the fence watching the
procession. Get down and help in the
propaganda work.

OPERATING FUND.

You saw the acknowledgement of the
Tenth Anniversary contribution
from Panama, didn't you? Well, that
was not all. Here is \$34 more from
that part of the world, and \$5.50 from
other friends, making a total of \$42.50
for the week:

A. Pieler, Panama	6.00
A. Moulder, "	2.00
C. Grundy, "	2.00
J. Cody, "	2.00
Joe Weiser, "	1.00
Wm. Douglas, "	1.00
Wm. Atkinson, "	1.00
Joe Silek, "	1.00
J. Johnson, "	1.00
C. Randell, "	1.00
J. Hassett, "	1.00
P. Ender, "	1.00
H. Benton, "	1.00
Louis Gail, "	1.00
Joe Cummings, "	1.00
H. McCormish, "	1.00
J. Hochvane, "	1.00
N. McInty, "	1.00
A. Arick, "	1.00
C. Brown, "	1.00
E. Kendall, "	1.00
F. Foster, "	1.00
A. Dallan, "	1.00
A. Conway, "	1.00
A. Novak, "	1.00
D. Richard, "	1.00
Gus Zidbeck, "	1.00
J. W. Stewart, Tucson, Ariz.	1.50
Thos. Nuss, San Fran'co, Cal.	2.00
B. Lane, So. Norwalk, Conn.50
J. Rosengren, Rockport, Mass.	1.00
H. Hartung (Smith), New- ark, N. J.	1.00
Mrs. H. Schrafft, Jersey City, N. J.	1.00
W. Garrity, E. Akron, O.	1.00
P. Faber, Kent, O.50
Total	42.50
Previously acknowledged	5,897.72
Grand total	\$5,940.22

CLUB TOGETHER FOR DAILY
PEOPLE FESTIVAL

The object of this circular letter is
to call upon you to aid us in making our
Annual Spring Festival the success that
it should be made. Jointly with this
affair which this year will be held on
SUNDAY March 13th, at Grand Cen-
tral Palace, we usually arrange a Bazaar
and Fair on the occasion of which all
presents sent to us by members and
sympathizers are auctioned off, the pro-
ceeds to go towards the Daily People.
The committee having charge of the
arrangements is endeavoring to raise
more funds this year for the reason that
we were compelled to increase our ex-
penses due in the main to our desire
to furnish as good a program as possi-
ble. Having attained a high standard
in the arrangement of these affairs, it
is our aim to reach a point that is ex-
pected of and is becoming such an
organization as the S. L. P.

Are you with us? If you are show
it by your actions. We need the co-
operation of all in order to succeed.
What we expect you to do is to send
us some handiwork of any description,
such as women are able to make. Fancy
sofa pillows, centre pieces for tables,
chair cushions, dollies, or any other
object of ever so little value can be dis-
posed of profitably at these fairs. It
is through this medium that we have
often in the past raised funds that en-
abled the Daily People to go ahead with
its work of enlightening the masses.
Often in the past the moneys from these
sources helped the Daily People to keep
up its good work.

And well may we be proud of our past
efforts! The Daily People and other
publications of the S. L. P. rank to-day
as the foremost and greatest educators
of the workers. But the pride of our
past efforts is not going to do the nec-

essary work of the future. So all of
us who do not want to see our accom-
plishments wasted will have to keep up
the good work. Your efforts and our
efforts are needed now more than ever.

Of the various means in raising funds
the method of these affairs is one of the
best because it gives us a jump sum in
about two or three hours time, while
through other means they come in in
drips and drabs. Redouble your efforts
this year. Send us what you can as
soon as you can. The committee will
turn anything you may send us into
cash. All presents should be sent to
L. Abelson, 28 City Hall Place, New
York.

Entertainment Committee
A. Orange, Sec'y.

AUSTRALIA UNIONS.

(Continued from Page 1.)

brought together in an organization em-
bodying twelve industrial groups, as fol-
lows: Agricultural and pastoral; metal
trades; transportation; building; leather;
food stuffs; textile; wood and allied
trades; printing and allied trades; sani-
tation; mining; miscellaneous.

Likeness to I. W. W.

Another adjournment was taken to
December 12, when the constitution was
further elaborated. Those who are con-
versant with the constitution of the In-
dustrial Workers of the World will re-
cognize a close copy of some of its clauses
in the following which were adopted by
the convention:

"Mixed locals shall be formed of all
classes of wage workers in any part of
the State where local unions do not
exist, and such mixed or local unions
shall receive a charter from the general
executive.

"In any industrial district where ten
(10) or more wage workers in one indus-
try are organized they may be granted a
charter by the executive of the State in-
dustrial union as a local union.

"For the purpose of establishing soli-
darity in each part of the State where
there are three local unions in existence,
there shall be a district council composed
of delegates appointed from each local
union who shall maintain communica-
tions and shall be under the jurisdiction
of the general executive."

All the acts of the Conference are to
be submitted to a referendum vote of
the unions and later another convention
will be held to hear report.

Deficient in Structure.

The form of organization adopted is
merely a federation. In their conception
of the structure and revolutionary char-
acter required by the working class eco-
nomic organization to inaugurate the
Socialist Republic, the delegates have
shown that they have not grasped the
factors which are necessary to insure
success; they have organized to "secure
the full fruits of their industry" in one
State in a Commonwealth containing
six states.

The secretary of the Federation is
Stephen Barber, "Labor" candidate for
the Senate in Victoria.

The I. W. W. Clubs in Australia will
not be sidetracked by this Federation,
but will continue to agitate for Indus-
trial Unionism of a revolutionary char-
acter, and for the structure required to
inaugurate the Co-operative Common-
wealth by "taking and holding" all the
tools of social production.

Speed the day!

R. Mackenzie.

"The Socialist"

Official Organ of the Socialist
Labor Party of Great Britain.

A Monthly Publication and the
Only Periodical in the British
Isles espousing Revolution-
ary Working Class Politics
and Industrial Unionism.

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headquarters, or other permanent an-
nouncements. The charge will be five
dollars a year for five lines.

Section San Francisco, Cal., S. L. P.,
Headquarters, Hungarian Socialist
Federation, 49 Dubose avenue.